

CATHOLIC • ACTION •

Vol. XIX, No. 6



June, 1937

“Pope Pius XI--

Father and Teacher of the Nations”

By His Excellency, The Apostolic Delegate to the U. S.

The C. P. A. at Rochester

**Marquette Memorialized in Nation's Capital
Archbishop Mooney Elevated By Holy Father
Society and the Social Encyclicals
Social Justice or Communism**

Our Common Catholic Interests:

1937 Edition of Official Catholic Directory Presents Interesting
Data—1937 Calendar of Scheduled Catholic Meetings and
Events—N. C. W. C. Executive Advocates Maternity Guilds in
Solving Depopulation Problem—Institute on Industry to Be
Held in Nation's Capital, June 20-27.

Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

∴ What It Is — What It Does ∴

"This organization (the N. C. W. C.) is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and CATHOLIC ACTION*, official organ N. C. W. C.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular news, features, editorial and pictorial services.

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nationwide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service*.

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorities secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XIX, No. 6



JUNE, 1937

OUR COMMON CATHOLIC INTERESTS

DURING the past month the 1937 edition of the *Official Catholic Directory* (P. J. Kenedy & Sons, N. Y.), made its appearance and, as usual, presented interesting data with reference to the Catholic Church in the United States—present population, clergy, schools, changes in hierarchy, converts, etc.

**1937 Edition of
Official Catholic Directory
Presents Interesting Data**

According to the directory, the Catholic population of the United States, including Alaska and the Hawaiian Islands is placed at 20,959,134. This total shows an increase of 223,945 over the figures published in the 1936 edition. In 10 years the increase in Catholic population has amounted to 2,305,106, and in 20 years to 4,649,824.

This year the general summary shows a new archdiocese, that of Los Angeles, and one new diocese, that of San Diego. These two units take the place of the former Diocese of Los Angeles and San Diego. Another important change was the new name given the former Diocese of Savannah, now known as Savannah-Atlanta.

The 62,062 converts listed this year represent a figure slightly lower than that given last year, which was 63,454. The number of converts to the Catholic Church is a fairly recent addition to the general summary. It was first listed in 1927, when 35,751 was the figure reported.

The cardinals, archbishops and bishops now number 125, one less than last year. The Sees of Detroit, Leavenworth and Syracuse are still vacant. The total number of priests is now 31,649, an increase of 541.

There are now 18,526 churches, an increase of 139 over the figure given last year.

Eight seminaries were established in the year, mak-

ing a total of 205, with 21,877 seminarians attending. Colleges for boys have increased by three and academies for girls by 11. This more than makes up for the decline noted last year. A total of 28 new high schools was established, bringing the total number to 1,179, with 207,767 pupils attending, an increase over the pupil figures given last year of 11,946. Statistics for parochial schools show a decline in the number of schools of 45. This is probably due to the fact that officials of the dioceses are now giving more accurate statistics of high schools and it is quite probable that many of the new high schools were formerly listed as parochial schools. The number of pupils attending the parochial schools was put at 2,170,065.

Orphan asylums total 325, an increase of six, with orphans listed totaling 44,520, an increase of 685 over last year.

There are now 170 homes for the aged and 672 hospitals. One new hospital was opened during the year.

The new Archbishop is the Most Rev. John J. Cantwell whose Metropolitan See is that of Los Angeles. The new Bishops are the Most Rev. Charles Francis Buddy, whose See is the new Diocese of San Diego, and the Most Rev. Richard T. Guilfoyle, appointed to the See of Altoona. The Most Rev. John A. Duffy was transferred from the See of Syracuse to that of Buffalo. Among Auxiliary Bishops the name of the Most Rev. M. S. Garriga, Auxiliary Bishop of Corpus Christi, is to be noted. The Most Rev. James Edward Walsh, M.M., was named Superior of the Catholic Foreign Mission Society at Maryknoll.

The necrology records six deaths in the Hierarchy: Bishops Michael J. Gallagher, of Detroit; Francis Johannes, of Leavenworth; John J. McCort, of Altoona; Augustine F. Shinner, of Spokane, retired; Wil-

1937 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

June

- 7-July 3—SCHOOL OF SOCIAL ACTION FOR THE CLERGY, San Francisco, Calif.
 14—CATHOLIC WOMEN'S LEAGUE OF CANADA—annual convention, Kingston, Ontario.
 14-18—CATHOLIC HOSPITAL ASSOCIATION OF THE UNITED STATES AND CANADA—22nd annual convention, Chicago, Ill.
 15-16—NATIONAL CONFERENCE OF CATHOLIC THEATERS, Chicago Ill.
 16-18—NATIONAL BENEDICTINE EDUCATION ASSOCIATION, Lacey, Wash.
 20-27—INSTITUTE ON INDUSTRY, N. C. C. W., Washington, D. C.
 25-27—KAPPA GAMMA PI—Cincinnati, Ohio.
 25-27—CATHOLIC LAYMEN'S RETREAT ASSOCIATION—annual convention, San Francisco, Calif.
 27-July 1—THETA PHI ALPHA FRATERNITY—twenty-fifth anniversary convention, Detroit, Mich.

July

- 3-4—LAYWOMEN'S RETREAT MOVEMENT—second national conference, Boston, Mass.
 4-9—CATHOLIC DAUGHTERS OF AMERICA—supreme international convention, Bretton Woods, N. H.
 5-31—SCHOOLS OF SOCIAL ACTION FOR THE CLERGY, to be held in Milwaukee, Wis., Toledo, Ohio, and Los Angeles, Calif.
 8-10—FEDERATION OF COLLEGE CATHOLIC CLUBS—national meeting, Denver, Colo.
 12—SUPREME COUNCIL OF THE LADIES' CATHOLIC BENEVOLENT ASSOCIATION—seventeenth convention, Atlantic City, N. J.
 20 (tentative)—LADIES' AUXILIARY, A. O. H.—biennial convention, Atlantic City, N. J.
 28—CENTENARY OF ARCHDIOCESE OF DUBUQUE.

August

- 2-7—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, New Orleans, La.
 13-18—CATHOLIC CENTRAL VEREIN—annual convention, Hartford, Conn.

Note: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

- 14-18—NATIONAL CATHOLIC WOMEN'S UNION—annual convention, Hartford, Conn.
 15-21—KNIGHTS OF COLUMBUS—54th annual supreme convention, San Antonio, Tex.
 16-21—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Buffalo, N. Y.
 17-20—CATHOLIC STUDENTS' MISSION CRUSADE—biennial convention, Cleveland, Ohio.
 DAUGHTERS OF ISABELLA, NATIONAL CIRCLE—biennial meeting, Detroit, Mich. (Date not set)
 WOMEN'S CATHOLIC ORDER OF FORESTERS—annual convention. (Date not set)
 29-Sept. 1—NATIONAL CONFERENCE OF CATHOLIC CHARITIES AND SOCIETY OF ST. VINCENT DE PAUL—annual conventions, St. Paul, Minn.
 30-Sept. 4—CATHOLIC ACTION SUMMER SCHOOL OF OUR LADY'S SODALITY, Chicago, Ill.

September

- 21-22—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Indianapolis, Ind.
 26-29—NATIONAL COUNCIL OF CATHOLIC WOMEN—annual convention, Washington, D. C.
 CENTENARY, DIOCESE OF NASHVILLE.

October

- 9-12—NATIONAL CONFRATERNITY OF CHRISTIAN DOCTRINE—third national catechetical congress, St. Louis, Mo.
 25-26—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Davenport, Iowa.

November

- 7-10—NATIONAL CATHOLIC RURAL LIFE CONFERENCE—fifteenth annual convention, Richmond, Va.

December

- 6-7—CATHOLIC CONFERENCE ON INDUSTRIAL PROBLEMS—regional meeting, Hartford, Conn.
 29-30—AMERICAN CATHOLIC PHILOSOPHICAL ASSOCIATION—annual convention, New York, N. Y.
 29-31—AMERICAN CATHOLIC HISTORICAL ASSOCIATION—annual convention, Philadelphia, Pa.

liam Turner, of Buffalo; and James A. Walsh, M.M., the late Superior General of the Maryknoll Fathers.

The necrology each year lists an average of 470 deaths, mostly of clergymen in advanced years who occupied places of responsibility. The filling of each such vacancy generally brings about five changes of position and address in the clergy list. A total, therefore, of 2,350 changes results from the annual necrology alone. Changes resulting from transfers of pastors and assistants mean an annual change in the clergy list of approximately 30 per cent.

The *Official Catholic Directory* is printed in the same format in which it appeared last year and shows a slight increase in pagination. The new feature incorporated last year, showing a list of Cardinals, Archbishops and Bishops in the order of their seniority, has been revised from official sources.

THE conviction that "the Maternity Guild is at least a partial answer to this truly terrifying problem of depopulation which faces the Church and this country," was expressed by the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section, Department of Social Action, National Catholic Welfare Conference, in an address to the Diocesan Family Life Conference held in Cleveland last month.

**N. C. W. C. Executive
Advocates Maternity Guilds
In Solving Depopulation
Problem**

Quoting statistics developed in studies by the Federal Government, Dr. Schmiedeler showed that "at present there are only about two-thirds enough children being born in our large cities even to keep our population at its present level" and that, if this trend

continues and there are no additions from outside, within three generations, or approximately 100 years, these cities will drop to about one-third their present population level. More than 80 per cent of our Catholic people live in the city, Dr. Schmiedeler said.

"In view of these facts," Dr. Schmiedeler said, "it would seem needless for me to labor the point that to foster the Maternity Guild idea in a practical way is to do a commendable work, to carry on a high type of Catholic Action." "We feel," he added, "that it is a very real need today, that it should be given every consideration and be put to a test on a vast scale without further hesitation or delay."

"A Maternity Guild," Dr. Schmiedeler explained, "might broadly be defined as a group of individuals who provide a fund for the purpose of defraying the expenses incidental to childbirth on the part of any of

its members. However, there are also other purposes besides this highly practical one indicated in the definition. Some of these were set forth some time ago by the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, in an address which he gave at the district meeting of the Catholic Women's League of Wisconsin. The guilds, said His Excellency, would help their numbers 'to appreciate Catholic teachings especially as expressed in Pope Pius XI's Encyclical on Christian Marriage; to develop a morale among Catholic mothers; to tell the world that there is a group of Catholic mothers courageous enough to stand in opposition to modern degeneracy, still loyal enough to the Cross of Christ to be willing to carry it to the shadows when bearing it means adherence to Christ; to make possible the lightening of the burden which comes at certain intervals in family life.' "

Institute on Industry To Be Held in Nation's Capital

PLANS are complete for the Institute on Industry to be held at the National Catholic School of Social Service, Washington, D. C., June 20-27, 1937. The institute is being sponsored by the National Council of Catholic Women and will be directed by the Committee on Industrial Relations of the N. C. C. W. and the Social Action Department, N. C. W. C.

The institute has been planned with the hope that it will be able to help those in attendance to gain a true insight in problems of industry; to give them opportunities to study industrial problems; to help develop in them clear thinking along these lines; to stimulate their interest in problems of the economic order; and to acquire an understanding and appreciation of these problems in their relation to Catholic social teaching, to the end that they may feel a more vital responsibility for their solution, and a renewed feeling of responsibility to bring about a new social order as advocated by the Holy Father in his Encyclical of May 15, 1931.

The program of study will center mainly on three subjects of vital interest:

1. *The Labor Movement*: What it is; its origin, development, and growth; Organized labor as a defense against the competitive system; Collective bargaining; How have trade unions developed? Who has been most benefited? Are strikes justifiable? Catholic teaching on the subject.

2. *The Wage Question*: The history and theory of wages; Wages for men, wages for women; Low incomes and family life; The ethics of the wage question.

3. *Social Legislation*: The background; The first factory laws; The Mining Act; Hour and sanitary legislation; Minimum wage laws—their present status; The NRA and its accomplishments; Workmen's compensation; The Social Security Act; The Wagner Labor Disputes Act.

Three full-time instructors have been provided for the institute. The Right Reverend Monsignor John A. Ryan, professor of Industrial Ethics and Moral Theology at the Catholic University of America; Reverend J. W. R. Maguire, C.S.V., St. Viator College, Bourbonnais, Ill.; and Dr. George Brown, professor of Economics at Seton Hill College, Pa.

Monsignor Ryan will present the subject of "Wages"; Father Maguire's discussions will be confined to "The Labor Movement"; and Dr. Brown's talks will develop the story of "Social Legislation." Six lectures are planned on each subject for the general assembly to serve as a background for the group discussions which will take place throughout the week.

Informality will prevail. Round-table and group discussions will be substituted for formal classes. Outstanding men and women in important governmental positions and in other fields will be guest speakers during the institute.

The organization and the carrying out of the plans have been directed by Miss Linna E. Bresette, of the N. C. W. C. Social Action Department, and consultant of the N. C. C. W. Committee on Industrial Problems.

That such a course will be popular has been evinced by the expressions of interest received from various sources. Some of the representatives of labor have contributed generously to the cause and have promised to send students.

Twenty-five dollars has been set as the amount to cover tuition, board, and room. Those outside of Washington entering will be required to live in residence. All applications should be directed to the Committee on Industrial Relations, National Council of Catholic Women, 1312 Massachusetts Avenue, Washington, D. C., and all registrations should be accompanied by a deposit of \$5.00 to insure reservations at the Service School.

PIUS XI—FATHER *and* TEACHER *of the* NATIONS

IN every diocese throughout the nation the eightieth birthday anniversary of our beloved Holy Father, Pope Pius XI, was observed with ceremonies which bespoke the admiration and homage not only of the twenty million and more Catholics of the United States but of the hundreds of thousands of American non-Catholics as well. Tributes were fittingly paid to Pope Pius XI for his scholarship: his piety: his courageous leadership of the Church in trying circumstances: his unremitting efforts for that supreme peace to which he has dedicated his pontificate: his constantly pursued ambition to spread the truth of Christ throughout the world, especially among peoples who know not Christ: his continued devotion, despite a devastating illness, to his task of teacher of God's unchanging truth as it applies to our modern, social, economic, religious life: and to other outstanding characteristics in the personality and activity of this remarkable Vicar of Christ which have marked him as the staunchest defender of our threatened Christian civilization.

It was eminently fitting that the personal representative of His Holiness in the United States—His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate—should lead in the nation-wide tributes accorded the Holy Father on the occasion of his eightieth birthday. In a radio address broadcast from Washington, D. C. on Sunday, May 30, over a nation-wide hook-up, the Apostolic Delegate, in a most touching and revealing manner, told the American people of Pope Pius XI's career as "father and teacher of the nations." CATHOLIC ACTION is pleased to reproduce this address in full, feeling sure that our readers will heartily endorse Archbishop Cicognani's words and with him pray not only in thanksgiving to Almighty God for having preserved our Supreme Pontiff from his recent illness but in petition that he may be spared to Holy Mother Church and her members for years to come. The following is the full text of the Apostolic Delegate's address:

By Most Rev. Amleto Giovanni Cicognani,
Apostolic Delegate to the United States

THE thoughts of the entire world are turned today toward the Sovereign Pontiff, Pius XI, who is completing his eightieth year.

For more than 15 years Pius XI, from the Apostolic Chair of St. Peter, the Chair of Truth and the Centre of Charity, has labored and taught as the supreme Teacher and the universal Father. The years of his Pontificate enter into the 20 centuries of the history of the Catholic Church with a series of accomplishments of such importance to humanity as to stand comparison with those of the most illustrious Pontiffs.

Profound Influence of Holy Father

It is a fact indelibly imprinted that every time that Pius XI has spoken—in his allocutions, encyclicals, documents of every kind—his teaching has exerted a profound influence in every corner of the globe, has been received with filial devotion by Catholics, and with admiration by all. What is the reason for such world-wide attention and reverence?

Divine is the mission of the Pope and his word, whether paternal or doctrinal, bears the seal of truth, the firmness of holiness, the stability which is the characteristic of eternal principles, the universality of the most ardent and disinterested love. When Pius XI

has spoken he has never had in view earthly ends or human calculations, but exclusively "the peace of Christ in the Kingdom of Christ";¹ his words have resounded with fatherly outspokenness only to proclaim immutable principles, to champion the rights of the persecuted, to alleviate the pains of the oppressed, to save immortal souls, to point out the ways of righteousness, truth, justice, love, peace. For this reason not only the 350 million Catholics, but all have felt that in the person of Pius XI the "Teacher of the Nations" speaks, and in these messages where time and eternity were meeting, they have sensed Divine accents.

Exercise of Divine Mission

Indeed his teaching office and his fatherhood are not human things. Holy Scripture teaches us that God "who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world."² The Son of God, become man for our salvation, completed Divine revelation, founded

¹ Encyclical *Ubi Arcano*, Dec. 23, 1922.

² Hebrew I, 1, 2.

the Church, one, holy, catholic, apostolic; to her He confided the guardianship of Truth, preached by Him, the means of salvation, and in order to continue His work of Redemption He constituted His Vicar on earth, to whom He promised His assistance even unto the end of time. The Sovereign Pontiff—whatever his name may be—has been there in his Apostolic Chair for two thousand years now, with the same doctrine inherited from Jesus Christ, with the same fatherly heart which our Lord required as a condition for feeding his flock.³ Whosoever knows the true religion, understands this Divine Mission of magisterium and ministry, proved by so many arguments of written and oral revelation and by innumerable facts of history. But to everyone it is given at least to verify a fact that would not find adequate explanation in the ordinary appraisal of human values. How many changes and what vicissitudes in the history of peoples have taken place, even if restricted to a few centuries: Thinkers, philosophers, statesmen, rulers of nations have recourse from time to time to new theories and systems. Rapid changes succeed each other in culture and civilization, in literature, in the arts, in commercial practice, and even the inventions of genius become antiquated with time and have to be brought up to date.

Glorious Dynasty of the Popes

If the doctrine of the Pope were simply a human product, it would undergo the common fate. In fact long since it would have had not only to undergo changes, but dissolution and eclipse, because it has been in a thousand conflicts, in the fury of persecution and heresy. And such opposition, far from producing the least fissure in the deposit of dogmatic and moral truths, of which the Pope is the custodian, defender, and teacher, has served only to reconfirm and reinvigorate the truths themselves. The real secret of all this lies in the fact that Christ said to Peter and through him to his successors, "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it."⁴ Upon these solemn words is based the strength of the Papacy; by them the Man-God has founded the dynasty of the Popes, He has desired it to be well-founded on a solid rock, as enduring as the human race. Pius XI is the two hundred and sixty-first of this glorious dynasty: 33 of his predecessors died martyrs, others died in exile, others had to endure dreadful struggles, as for example Leo the Great, Gregory the Great, Gregory the Seventh, Innocent the Third, Boniface the Eighth, Pius the Fifth, Pius the Seventh. But their names are held in hallowed memory, and does not Pius XI continue to exercise gloriously the divine mandate?

Will it be said that, while progress is made in our systems, in the sciences, in the manner of giving assist-

ance to people, the Church alone remains static and for that reason finds itself in conflict with modern times?

The works, the monuments, the writings left by the successors of Saint Peter speak for themselves. But so eloquently do the works of Pius XI speak that it is not necessary to recall the past, no matter how glorious. The work of Pius XI, far from being exhausted in the performance of his exalted ministry, has been exerted in such a variety of new projects and undertakings as to compel general admiration and gratitude. His program is to further "whatsoever things are true, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline."⁵

Interest in Field of Studies

In the field of studies Pius XI desired that the Catholic Universities should be adapted to the needs of modern times; with the wise regulations outlined in the Apostolic Constitution *Deus Scientiarum Dominus*,⁶ he gave a noble standard to sacred studies. It was only on the 7th of last March that approval was given to the Constitutions of the Catholic University of America. He built a great number of central seminaries, furnished with everything necessary and useful; not a few of these for the exclusive benefit of particular nations, like the Ethiopian, located in Vatican City itself, and, in the city of Rome, the Russian, the Ruthenian, the Roumanian, the Brazilian, and, because of its significance and object, special mention must here be made of the new Propaganda College, a real university city, where are gathered together youths belonging to 35 nationalities.

All these seminary buildings are magnificent, and imposing from an artistic standpoint. And a solemn monument he has constructed for all of them of the highest spirituality, which I should like to call "the most noble and most useful seminary for the clergy and society," that is the wonderful encyclical of the 20th of December, 1935, on the Priesthood. In it is set forth to the last detail how ecclesiastical students must prepare themselves for their mission, in virtue, in studies, according to the needs of the time in order to honor God and the Church and be of assistance to their neighbor and to society.

Founder of Centers of Culture

It would take too long to enumerate the various important centers of culture founded by Pius XI; let it suffice to mention the Institute of Christian Archaeology which permits one to see at first hand how the Catholic Church of today is the same as that of the first centuries, with the same Sacraments, the same doctrine, and the Ethnological Missionary Museum of the Lateran which offers a visible and tangible record

³ John XXI, 15, 17.

⁴ Matt. XVI, 18.

⁵ Philipians IV, 8.

⁶ Of the 24th of May, 1931.

Holy Father Very Near to United States Through His Illustrious Apostolic Delegate, Monsignor Ready Tells Radio Audience

HIS HOLINESS, POPE PIUS XI, was eulogized and declared to be very near to the United States through the illustrious prelate who represents him here—His Excellency, the Most Rev. Amleto Giovanni Cicognani—by the Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, in introducing the Papal Delegate in a nation-wide radio broadcast, May 30, 1937, honoring the Pope's eightieth birthday. The text of Archbishop Cicognani's address, which appears herewith in full, was delivered in the "Catholic Hour" program, produced by the National Council of Catholic Men and sent out from Washington, D. C., over the facilities of the National Broadcasting Company.

"The fourscore years granted in the Providence of God to our Holy Father, Pius XI, are noted today by the glad rejoicing throughout our country," Monsignor Ready said. "In venerable cathedrals, parish churches, and humble missions fervent prayers of joy and gratitude have been spoken for the great Pontiff whose learning and zeal and sanctity have adorned the Church and whose noteworthy life has been a benediction for mankind.

"The charity and fatherly solicitude of Pius XI are manifest in every diocese of this great nation. In the unity of our holy Faith and in the bonds of abiding love we cannot think of the Holy Father as far away from our homeland. His words are spoken, his zeal manifested, his piety exemplified, his solicitude known in the illustrious prelate whom he commissioned as his personal representative to the Church in the United States.

"On this notable anniversary it is my honored privilege to present to this nation-wide audience the distinguished and beloved representative of His Holiness, the Most Reverend Amleto Giovanni Cicognani, Archbishop of Laodicea, the Apostolic Delegate to the United States, who will deliver an address of felicitation—'Pius XI—Father and Teacher of the Nations.'"

A group of lay men and women of the Capital attended the broadcast in the studios of WRC in Washington, and were presented to Archbishop Cicognani and Monsignor Ready following the program.



of the customs and history of peoples and of the most remote tribes. The Vatican Library, enriched by Pius XI with precious collections, and the Vatican Archives have been scientifically arranged and modeled on the type of the Library of Congress at Washington. He erected a noble building for the Vatican Gallery. In the Villa at Castel Gondolfo he founded a new Observatory and an Astrophysical Laboratory, and not only wished that in his city a radio should not be lacking but had the most perfect one possible installed. The world was startled when by means of the Marconi waves the Holy Father, on the 12th of February, 1931, addressed to all the nations his first message of benediction and peace. More than once since we have heard his paternal voice in this country, and from afar we have rejoiced to feel ourselves so near to the common Father.

Holy Father's Interest in Science

Just at present on the occasion of his eightieth birthday, the Holy Father will inaugurate the Pontifical Academy of Sciences previously announced. He knows what a contribution science makes to human thought and has wished to have at his side this scientific senate. In selecting the members he has not looked to difference in faith but has authoritatively affirmed by fact that a life of study pursued without bias is well spent and has rewarded this homage of the intellect to God, the author of human intelligence. Six of these Papal Academicians are American citizens, and this should be a reason for joy and gratitude on the part of this nation. The moral and material value of such undertakings attest how great is the solicitude of Pius XI for all progress made by the intellect. It is easy to

understand that the greater part of his work is accomplished in his ordinary daily administrative duties, in the exercise of charity, in paternal solicitude for every class of persons, and escapes for the most part the eye of the public. While this has reference to the affairs of the world, if you wish to term it so, everything in the intention of the Holy Father is connected with and directed to the greater glory of God and his Church. Time and eternity meet in his activities in a beautiful and sublime harmony.

Pius XI's Crusade Against Communism

The great battle in which the world is engaged today is between atheistic Communism, on the one hand, and all those spiritual and moral values, on the other, of which the Church is the defender and solicitous promoter. But why do I say the Church? I should say the human race. For this reason no sooner had the Supreme Pontiff recovered from his recent illness than he made his appeal in his Encyclical *Divini Redemptoris*⁷ against this enemy that goes on insinuating itself with every kind of means and tactics, to the individual classes of society, to the states and their functionaries, to all men of good will, in order that they may unite in a unanimous defense against atheism, and lend active cooperation for the restoration of a just social order, and for those legitimate reforms which may aid the needy, alleviate the lot of the laboring classes, and save Christian civilization, the only *civitas* that is truly *humana*.

The Holy Father says openly that among the graver reasons for the diffusion of this supreme disaster have been the religious, moral, and economic abandonment

⁷ Encyclical *Divini Redemptoris* of March 19, 1937.

in which the masses were left, the world-wide economic crisis, the antagonisms of races and nations. All this is deplorable; it is imperative to repair the disaster, to correct, reconstruct; and Pius XI in his warm appeal to rulers and subjects has solemnly affirmed the rights of man.

Humanity, since man has been man, has marched on the road of belief in God, in the recognition and reverence for that sanctuary that we call the family. Wherever there is any human vestige, even the most remote, this is corroborated. And every time that the creature has pretended to attribute to himself divine rights or restrict them to matter, to the world or to one race, the consequence has been chaos and confusion, misfortune, ruin. Atheistic Communism is absolutely determined on forcing humanity to make a diabolic turn in the road constantly followed by it and on wresting from it its greatest heritage, the belief in God. Many may have been deceived notwithstanding the destruction, the terrorism, and the anarchy of which we are witnesses. But it is an undeniable fact that the great majority of the human race believes in God and worships Him, desires the family to be strong and pure, desires youth to be wholesome and decent, desires for all bread and protection, desires that the labor and toil of millions of citizens receive just compensation, desires that all cooperate in the common good, and that those whose duty it is assume these responsibilities, without which human society cannot be saved. Pius XI, following in the footsteps of his predecessors and the teaching of Jesus Christ, has repeatedly proclaimed these principles. Last March he reaffirmed them to the world, clearly and solemnly, in three encyclicals, an added glory to his wise paternity.⁸ His teaching, at once old and new, is the teaching of life, in perfect agreement with the demands of natural right, made for men whose soul is naturally Christian, answering to the needs, obligations and rights of the human race. The teaching of the Pope does not grow old because God does not grow old, and because man will always have the need that cannot be denied him of love, of truth, of holiness, of peace. The well-being and the life of man consist in these things in time and in eternity.

* * * * *

These truths are congenial to the American people and the nations know how well they correspond to the aspirations of the citizens of this great country. Its Constitution guarantees to all freedom of conscience. A great citizen of this nation, Cardinal Gibbons, wrote: "The American people possess, in a marked degree, the natural virtues that are the indispensable basis of supernatural life. . . . A people that yield so readily

loyal obedience to human laws will not set their face against divine revelation when its imperious claims are clearly and cogently set before them."⁹

On this happy occasion of the eightieth birthday of the Holy Father universal is the homage directed to him. Homage that is true and real is that of listening to the voice and following the admonitions of the Teacher and Father.

Let us honor the Vicar of Christ. Jesus Christ Himself has honored him: He established and proclaimed him the firm, unshaken rock. He placed him before all the Apostles; He wished him to be with Him in the great manifestations of His Divinity, a witness of the most glorious deeds.

Let us pray for the Pope. Christ Himself prayed for Peter. "I have prayed for thee."¹⁰ To pray for him is to unite oneself to his holy intentions, all directed to the welfare and to the salvation of men.

The august name of Pius XI is surrounded with most pure glory. It is the glory of heaven, because there participate in it more than 30 Saints and over 300 Beatified raised by him to the honors of the altar. It is the glory of doctrine and wisdom; the Universities, the centres of study founded, favored, and developed by him are the splendor of this glory, and it is increased by the figures of four wise men, Albert the Great, John of the Cross, Peter Canisius, and Robert Bellarmine, whom he enrolled among the Doctors of the Church. This glory has shone in the expositions of world-wide interest for the history of civilization, such as the Vatican Missionary Exposition and that of the press. This glory is daily evident in the fertile fields of Catholic Action, desired and promoted by Pius XI; in these fields Catholics of every age and social class offer generous cooperation and assistance of every kind to the clergy in the works of religion, education, and charity. This glory many nations have affirmed and decreed by ententes and concordats in order to secure for themselves a more solid basis for development of moral solidity. This glory is reflected in distant mission lands evangelized in the name of God, and shines forth brightly in the Orient, the Near East, and the Far East, on which Pius XI has showered treasures of his wisdom and paternal charity. In the three Holy Years celebrated by Pius XI the peoples of the whole world have testified to this glory by betaking themselves to Rome to hear his living word. This glory has been confirmed repeatedly by solemn Eucharistic Congresses, historic manifestations of faith in the Holy Eucharist and a tribute of homage to the Legates of the Sovereign Pontiff.

May the Holy Father, Pope Pius XI, the glory of our century, continue for a long time his work of love and of peace.

⁸ Encyclical of March 14, 1937, on the situation of the Catholic Church in Germany; Encyclical of March 19, 1937, against Atheistic Communism; Encyclical of March 28, 1937, on the religious situation in Mexico.

⁹ Cardinal Gibbons, *The Ambassador of Christ* (in the preface).

¹⁰ Luke XXII, 32.

THE C. P. A.

By Burke Walsh

MEETING at ROCHESTER

BRINGING to a close its 27th annual convention—held in Rochester and dedicated to “Our Holy Father, Pius XI, Pope of the Catholic Press”—the Catholic Press Association of the United States enthusiastically voted its “strong approval” of the recent statement by His Eminence George Cardinal Mundelein, Archbishop of Chicago, “upholding the natural and God-given rights of the German people to enjoy freedom of conscience.”

The convention, made notable by the inspiring addresses of three distinguished members of the Hierarchy and the largest attendance in several years, also expressed abhorrence of every totalitarian State, and, decrying the failure of many newspapers to provide “impartial and truthful information” concerning the situation in Spain, expressed its “sympathy with the present Nationalist Party in Spain in its defense of those human rights which all true Americans hold fundamental.”

Convention Resolutions

Treatment of the Spanish news now being accorded by some secular papers “is playing into the hands of subversive elements, both here and abroad, now plotting the overthrow of our existing form of government,” a resolution said. The same resolution declared that “many secular newspapers have not presented to their American reading public impartial and truthful information in regard to the situation in Spain,” and that “the American reading public, the most fair-minded in the world, has been misled by dishonest propaganda emanating from those in Europe who have no love for our American democratic form of Government and its principles of freedom of conscience, of the press, and of assembly,” and that “millions of Catholics and of truth-loving and liberty-loving non-Catholics are in danger of losing their faith in the press of the United States.”

Another resolution put the Association on record as “in sympathy with the present Nationalist Party in Spain in its defense of those human rights which all true Americans hold fundamental—namely, freedom of assembly, freedom of the press, freedom of the ballot, freedom of education and freedom to worship.”

Vincent de Paul Fitzpatrick, managing editor of *The Catholic Review* of Baltimore, who was reelected president of the C. P. A. for a second term, announced at the closing session that a program submitted to the

convention by the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the Press Department of the National Catholic Welfare Conference, looking to the broad enlargement of the circulation of Catholic publications had been considered by the Association’s Executive Board, and that it had been decided to submit the plan, with a questionnaire, to every Catholic publication in the United States, members and non-members of the Association. From the responses to the questionnaires, the Association will formulate recommendations which will be submitted to Bishop Gannon, Mr. Fitzpatrick said.

Bishop Gannon Speaks

Addressing the delegates, Bishop Gannon said, in part:

“A holy war—a fight for the freedom of the Christian religion—is threatening throughout the world. For this fight between Christian Democracy and atheistic Communism, the Catholic Press must organize its pen-power, enlighten the American public, expounding the truth or falsehood, the merit or sham, the worthy leadership or political hypocrisy of the personalities or ideas involved in new and untried system of philosophy and government.”

“Since the conditions which confront government today are so extraordinary, it appears logical that the Catholic Press Association should project an extraordinary program, a program of nation-wide proportions,” Bishop Gannon said. “I therefore am taking the liberty of suggesting that the next Catholic Press convention be staged in a metropolitan center under the patronage of a Cardinal Archbishop, with a nation-wide preparation, with a press and literary exhibition along the lines of the Vatican Exhibition, with a mobilization of all Catholic authors, editors, publishers, college leaders and Bishops,—culminating in the great objective of making America Catholic Press-conscious, of increasing the spread of Catholic thought and of bringing to bear on the social problems of America the solutions contained in the papal encyclicals. I believe the task of the Catholic Press is the most important in the Church of the United States today.”

Catholic Press Needed Today

The Most Rev. Archbishop Edward Mooney, Bishop of Rochester, chairman of the Administrative Board,

N. C. W. C., and host to the convention, summing up a series of brilliant addresses delivered at the banquet session of the convention, said in part:

"We need the Catholic Press to give us the Catholic news not only of our own localities but also of the whole wide world. To know the news of the Church, of its struggles, its sufferings, its achievements, is to arm ourselves with perhaps the best defense of our Catholic heritage in an environment where so many influences conspire to fight it, to suppress it and, even worse, to ignore it.

"We need the Catholic Press to give us a commentary on the day. How sorely is this needed to offset the incomplete knowledge, and even complete ignorance of Catholic principles.

"We need the Catholic Press to correct the positive misinformation about Catholic principles which unwittingly, let us grant, but none the less disastrously appear in so much that is said and written today.

"We need the Catholic Press as an antidote for the harmful writings, so much of which confronts us on the newsstands on our streets today.

"We need the Catholic Press as a substitute for the flippant, harmful and dangerous literature which parents find it almost impossible to keep from coming into their homes today.

"We need the Catholic Press because it gives us a kindly exposition of Catholic teachings to supplement the pulpit."

Bishop Kelley Stresses Responsibility

The Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, returning to the deliberations of the C. P. A. after an absence of more than a dozen years, lamented the fact that people do not reason any more, and asserted that this is chiefly the trouble today. "We had a philosophy of education in this country which produced great men, but we didn't keep it," he said, adding that the school's failure in this matter has compelled the press to accept "the role of the only teacher." Thus, he said, the press has become "the only voice that a multitude of people ever will hear."

The press, this new teacher of the people, the Bishop said, has one patron saint—"Saint News Value." The press, he continued, should have another saint—"Saint Responsibility." The reason why he stands behind his own editor, and every Catholic editor, he declared "is that they know Saint Responsibility—and they say their prayers too."

"The Catholic Press today is the largest part of what is left of a really free press; and yet it is generally supposed that the Catholic Press has no freedom," Bishop Kelley continued. "It has more freedom than its secular sister, for its very difficulties have helped to keep it free. It is not subject to the dictatorship of the advertiser, since he does not patronize it

to any great extent. The solid foundation of Catholic truth upon which it is built holds it back from following the unthinking crowd. Public opinion can go so far and no farther in influencing it. Dictatorship can suspend but not kill it. Its only prejudices, if you dare call them prejudices, are the Ten Commandments and the Apostles Creed. It has the help of truth in arriving at just judgments. Its voice does not carry far but it is persistent. True, it is not indefectible, but what it represents is indefectible. One does not ask a Catholic editor to be decent. He brought decency to his job or he would not have it. When he is asked to be prudent he is asked only to be what every right-thinking man should be. He realizes that he shares the teaching mission of the Church. He has a right to dignity because he comes a part of that which is supremely dignified."

Remarks of Msgr. Ready

The Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, declared that "a proof of today's widespread secularism is the present accent in journalism. Religion pure and undefiled is not news," he said. "Religion to 'make' the papers today must come from the hand of the press agent, which means it must play up an incident or personage and hold silence about dogmatic implications."

"This present press policy," Monsignor Ready continued, "makes the Catholic Press an absolute necessity. Indeed, it has put the double demand on the Catholic Press of maintaining the correct journalistic standards in apologetics, as well as adequate facilities for reporting the news of the Catholic world. The growing religious illiteracy of today has shifted our apologetics from an exposition of Christian doctrine to a defense of man as a creature of great human dignity possessing an eternal destiny.

"The Catholic journalist today must stand against a powerful arsenal of denial, and defend not only the rights of God and His Church but even the rights of man and of human society. The intelligence bureaus which enable the journalists to know the tactics and strength of the enemy, as well as the position of his own leaders and allies, are world-wide reporting news services. The strange complexities enmeshing the mission of the Church throughout the world today put in relief the wise vision of the American Hierarchy in fashioning the National Catholic Welfare Conference.

Duties of Catholic Editor

"The Catholic editor, like the Church he serves, must be holy, catholic, and apostolic," the Monsignor continued. He added that "the virtues of charity, prudence, temperance must be manifested in his zealous professional service." "His interests," he said, "must be as wide as the Church and his spirit

such as characterized those who left all things to follow Christ. I would like to see the populous centers of the Church in this country able to assert with the dioceses in our country's mission districts that the Catholic paper goes into every home.

"We need our Catholic Press for the interpretation of Catholic social teaching in the communities of this country, an interpretation that follows the definite lines of the Bishops' 'Program on Social Reconstruction' and their 'Statement on the Present Crisis,'" Monsignor Ready said. "And we need a press that is courageous without being belligerent, a press that speaks honestly and holily—always in the spirit and after the manner of Jesus Christ."

Gains of Catholic Press Noted

The Catholic Press in the United States has registered distinct gains in the last year, Frank A. Hall, director of the *N. C. W. C. News Service*, said in a statement made to the convention.

Mr. Hall said three new Catholic papers were established in continental United States, one in Hawaii, and one in Puerto Rico during the last 12 months; that 68 of the 105 dioceses in the United States now have their own Catholic newspapers, and that in the remaining dioceses, Catholics in nearly every case are served by neighboring papers which have been made official for these dioceses; that the *N. C. W. C. News Service*, enjoying a net increase of seven subscribers last year, now has a total of 111 individual subscriptions and actually is serving 437 individual papers; that the services of the *N. C. W. C. Press Department* now go into 22 different countries.

Richard Reid, editor of *The Bulletin* of the Catholic Laymen's Association of Georgia and chairman of the C. P. A. Literature Bureau, suggested in his annual report that a program for the Association's Literary Awards Foundation for the coming year be a contest in which prizes would be awarded for the best theses presented in colleges and universities. The theses considered in this contest would have to do with the field of the American Catholic Press. Specific subjects, he said, might be the history of the Catholic Press in a certain section of the country or in a diocese; the part played by the Catholic Press in some phase of national development; the careers of noted Catholic journalists; and kindred subjects.

Holy Father's Blessing

Shortly after Mr. Fitzpatrick, convening the convention, had dedicated it to the Holy Father, there was read to the meeting the following cablegram, addressed to Archbishop Mooney and signed by His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State:

"On the occasion of the convention of the Catholic Press Association, the Holy Father bestows upon Your Excellency and the participants the Apostolic Benedic-

tion implored as a pledge of abundant grace and paternal encouragement in unselfish labors in the cause of truth and charity."

The Rochester meeting saw the First National Catholic Press Exhibit held in conjunction with the C. P. A. convention. It is proposed to hold such an exhibit annually hereafter. A special setting was built for this exhibit, designed "to make manifest the massed strength and unity of the Catholic Press of America," and in which well over 200 individual publications took part. The slogan of the exhibit was "You Are My Voice," words which Pope Pius XI addressed to a group of Catholic journalists to whom he was addressing an audience. Prominently displayed in a central archway in the center of the exhibit pavilion was an impressive picture of the Holy Father. Beneath this picture was a statue of St. Francis de Sales, patron of the Catholic Press. Two impressive colored relief maps depicted the news-gathering and the news-disseminating facilities of the *N. C. W. C. News Service*.

Convention Addresses Broadcast

Another innovation at the Rochester meeting was the extensive use of radio broadcasting to get the message of the C. P. A. convention to as wide an audience as possible. In all, six different broadcasts were given in conjunction with the convention, and some of the programs reached two-thirds of the United States and almost all of Canada. Taking part in these broadcasts were Bishop Gannon, Bishop Kelley, the Rev. Jerome W. De Pencier, O.S.M., editor of *The Servite*, Chicago, and reelected vice president of the C. P. A.; the Rev. James M. Gillis, C.S.P., editor of *The Catholic World*, New York; and John B. Kennedy, noted radio commentator. The sixth and concluding broadcast on the last day of the meeting brought some of the officers and distinguished members of the C. P. A. before the microphone for brief statements.

In his presidential address to the convention, Mr. Fitzpatrick paid tribute to the work of the *N. C. W. C. News Service*, declaring that its coverage of the International Eucharistic Congress at Manila this year "was one of the finest pieces of journalism anywhere in the United States at any time." Saying that "we have the truth," and that "we scooped the other papers of the country on news from Mexico, Spain, and other countries," Mr. Fitzpatrick listed as three important things engaging the attention of the Catholic newspapers throughout the country during the last year: the fight of the Catholic Press against educational discrimination, the fight against indecent burlesque shows, and the struggle to bring out the truth in behalf of religious in strife-torn Spain."

"Because Catholic papers and magazines have a religious mission," Mr. Fitzpatrick continued, "there is no reason to assume that they are (*Turn to page 26*)

ARCHBISHOP MOONEY

HEADS NEW ARCHIEPISCOPAL SEE of DETROIT

ROCHESTER Ordinary and Episcopal Chairman of the Administrative Board of the National Catholic Welfare Conference Elevated by His Holiness, Pope Pius XI, to be First Metropolitan of Newly Created Archdiocese Embracing Dioceses in State of Michigan.

MEMBERS of the N. C. W. C. headquarters staff received with special jubilation the announcement on June 1, 1937, by the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, of the elevation of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and episcopal chairman of the N. C. W. C. Administrative Board, to be the Metropolitan of the newly-created Archiepiscopal See of Detroit, Mich. The news, announced from the Apostolic Delegation in Washington, D. C., came while felicitations and applause of His Holiness, Pope Pius XI, rang around the world and while observances of His Holiness' eightieth anniversary were taking place in every parish throughout the country. The Apostolic Delegate's announcement included the following important decisions of the Holy See:

Elevation of a diocese (Detroit) to the rank of an Archiepiscopal See.

Creation of a new ecclesiastical province including the entire State of Michigan.

Creation of a new diocese—that of Lansing, in Michigan.

Appointment of the Most Rev. Archbishop Edward Mooney, Bishop of Rochester, to be the first Archbishop of Detroit.

Naming of the Most Rev. Joseph H. Albers, Auxiliary Bishop of Cincinnati, to be Bishop of Lansing.

Elevation of a Rochester, N. Y., priest, the Rev. Dr. Walter A. Foery, to the rank of Bishop and his assignment to the Diocese of Syracuse.

Thus the United States gains one archdiocese, one province, and one added member of its Hierarchy. The number of dioceses remains the same.

THESE changes come at no great interval since the elevation of the ecclesiastical province of Los Angeles and the erection of the Diocese of San Diego, which took place in September. They mark a notable progress of the Church in the United States, and constitute one more important step forward for which the Church in America is indebted to the Pontificate of Pope Pius XI.

The See of Detroit had been vacant since the death

of the Most Rev. Michael J. Gallagher, last January. The Syracuse See had been vacant since the Most Rev. John A. Duffy was transferred to the Diocese of Buffalo in recent months.

The new Province of Detroit will be made up of the Archdiocese of Detroit and the Dioceses of Grand Rapids, Marquette, and Lansing.

Fifteen counties in Michigan will make up the new Diocese of Lansing: Ionia, Clinton, Allegan, Barry, Eaton, Ingham, Van Buren, Kalamazoo, Calhoun, Jackson, Berrien, Cass, St. Joseph, Branch, and Hillsdale.

As head of the new province, the Holy Father has chosen a prelate who has given distinguished service to the Church in a remarkably wide number of fields—education and diplomacy, as well as administration and parochial work—and in different parts of the world. Archbishop Mooney served at leading educational institutions; he was the first American ever to be named to a post in the permanent Vatican diplomatic service; today he is Chairman of the Administrative Board of the National Catholic Welfare Conference, the central agency of the American Hierarchy.

A NATIVE of Maryland, where he was born in 1882, he was taken by his parents to Youngstown, Ohio, as a child. After studying at St. Mary's Seminary, Baltimore, and at Rome, he was ordained in Rome April 10, 1909, at the Basilica of St. John Lateran, then returned to the Diocese of Cleveland, where he did parochial work, served as professor of Dogmatic Theology in St. Mary's Seminary and as president of the Cathedral Latin School. In 1922 Bishop Joseph Schrembs released him to become spiritual director of the North American College in Rome.

Called to the Vatican in January, 1926, he was notified that he was to be made an archbishop and named Apostolic Delegate to India, the first American ever to receive such an honor. He filled that post with distinction for five years, when he was transferred as Apostolic Delegate to Japan. Two years later he was named Bishop of Rochester. In recent weeks he was host to the Catholic press of the (*Turn to page 27*)

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. ARCHBISHOP EDWARD MOONEY, Bishop of Rochester, chairman of the Administrative Board and episcopal chairman of the Executive Department; **MOST REV. JOHN B. PETERSON**, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; **MOST REV. EDWIN V. O'HARA**, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; **MOST REV. FRANCIS C. KELLEY**, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; **MOST REV. SAMUEL A. STRITCH**, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; **MOST REV. JOSEPH F. RUMMEL**, Archbishop of New Orleans, episcopal chairman of the Legal Department; **MOST REV. JOHN F. NOLL**, Bishop of Fort Wayne, episcopal chairman of the Department of Lay Organizations; **MOST REV. JOHN MARK GANNON**, Bishop of Erie, episcopal chairman of the Press Department; **MOST REV. JOHN J. MITTY**, Archbishop of San Francisco; and **MOST REV. JOHN GREGORY MURRAY**, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; **MOST REV. EMMET M. WALSH**, Bishop of Charleston; **MOST REV. KARL J. ALTER**, Bishop of Toledo; **MOST REV. BERNARD J. SHEIL**, Auxiliary Bishop of Chicago; **MOST REV. JOHN A. DUFFY**, Bishop of Buffalo; **MOST REV. FRANCIS P. KEOUGH**, Bishop of Providence.

VERY REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. McMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Pope, Acknowledging N. C. W. C. Reports, Blesses U. S. Ordinaries and Conference Aides

IN A LETTER received last month from His Excellency, Eugenio Cardinal Pacelli, by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, is contained an expression of the "deep satisfaction of His Holiness, Pope Pius XI," with the "steady and solid progress made by the forces of Catholic Action in the United States under the zealous and enlightened guidance of the Hierarchy."

Cardinal Pacelli wrote to acknowledge the receipt of the minutes of the 18th Annual Meeting of the National Catholic Welfare Conference and the reports of its several departments. The Holy Father, Cardinal Pacelli wrote, was "much pleased" to examine these reports and directed that his expression of thanks together with his paternal Apostolic Benediction be transmitted "to the Ordinaries of the United States and their valiant auxiliaries of the N. C. W. C." The text of Cardinal Pacelli's letter follows:

"I beg to inform Your Excellency that the Holy Father was much pleased to examine the 'Minutes of

the Eighteenth Annual Meeting of the National Catholic Welfare Conference and the Annual Reports of its several Departments which you were good enough to transmit to me recently, and he has charged me to convey to you an expression of his thanks for them.

"It was a deep satisfaction to His Holiness to read in these valuable documents of the steady and solid progress which is being made by the forces of Catholic Action in the United States of America under the zealous and enlightened guidance of the Hierarchy. The development of the Catholic Press, especially, has given him great consolation and he prays that continued and increased success may attend the efforts of the Bishops to fashion it into an influential and effective instrument of Catholic truth and charity. It is, therefore, with particular affection that he sends to the Ordinaries of the United States and to their valiant auxiliaries of the N. C. W. C. his paternal Apostolic Benediction invoking upon them at the same time divine light and love in their labors for the glory of God and the salvation of souls."

N. C. W. C. Publications Included in Pamphlet Listing by U. S. Office of Education

IN A CATALOGUE published by the United States Department of the Interior and titled "Public Affairs Pamphlets, An Index to Inexpensive Pamphlets on Social, Economic, Political and International Affairs" are listed fifteen N. C. W. C. publications. Copies of these together with the nearly 700 other pamphlets listed are being displayed in community-wide adult civic education demonstrations sponsored by the Office of Education and managed by local agencies of public education in rural and urban centers throughout the country.

An enlightening article on the "Planned Use of Pamphlets" by Chester S. Williams, assistant administrator, Public Forum Project, introduces the list of titles which announce pamphlets on such subjects as Agricultural Problems, Birth Control, Child Labor, Communism, Consumers' Cooperatives, Crime Problems, Economics, Fascism, Labor Problems, Relief, Religion, Social Security Plans, Socialism, War and Peace, and Youth Problems, and many others.

The index, listed as "Bulletin 1937 No. 3," may be obtained from the Superintendent of Documents, U. S. Printing Office, Washington, D. C., price 10 cents.

Cardinal Rossi, Receiving Annual Reports, Praises Progress of Welfare Conference

IN A LETTER received last month by the Most Rev. Archbishop Edward Mooney, Bishop of Rochester and chairman of the N. C. W. C. Administrative Board, His Eminence, Raffaello Carlo Cardinal Rossi, O.C.D., Secretary of the Sacred Consistorial Congregation in Rome, lauds the achievements of the Bishops of the United States through the National Catholic Welfare Conference and points to the annual reports of its various departments and bureaus as "eloquent evidence of the Conference's ever-increasing progress in the religious, social and educational fields." The N. C. W. C. is further commended "in a very special manner" for its efforts, vigorously supported by the Episcopate of the United States in combating Communism. The text of Cardinal Rossi's letter follows:

"Most Reverend Excellency:

"This Sacred Congregation has received the annual reports submitted by the Departments of the N. C.

with the N. C. W. C.

W. C. for the year 1936. They are an eloquent evidence of the Conference's ever increasing progress in the religious, social and educational fields. Its notable achievements are due to the spirit of cooperation amongst the Bishops of the United States, and the diligence exercised by the illustrious members of the Administrative Board.

"The Sacred Congregation with great satisfaction has noted in the reports, among other important activities, the continued fruitful work done in behalf of immigrants from the various nations. This apostolate, inspired by the principle of well-ordered charity regarding the necessity for spiritual aid to those far from their homelands, merits every encouragement and approbation.

"In a very special manner because of present circumstances we commend the N. C. W. C. for the generous zeal with which it has undertaken, according to the usual vigor of the Episcopate of the United States, to combat atheistic communism, the grave menacing peril of modern society against which the Holy Father recently admonished the faithful of the world.

"Extending the wish that the multiple activities of the N. C. W. C. be ever intensified and strengthened, I am pleased to assure Your Excellency of my deep esteem.

"With fraternal affection,

"R. C. CARD. ROSSI,
"Secretary of the Sacred Consistorial Congregation."

Bishop Vehr Host to 8th Regional Meeting of Catholic Industrial Conference in Denver Diocese

ON MAY 24-25, the Most Rev. Urban J. Vehr, Bishop of Denver was host to a regional meeting held in his see city of the Catholic Conference on Industrial Problems. This was the eighth meeting of the Conference to be held in Denver since the organization in 1922.

Among the speakers were the Right Rev. John A. Ryan, Director of the Social Action Department, N. C. W. C., who in discussing the recent Encyclical of His Holiness, Pope Pius XI, on "Atheistic Communism" took for his subject "Two Ways of Fighting Communism."

Other topics discussed at the meeting included: "A Survey of the Present Economic Situation," "The Outlook for the Future," "The Message of the Encyclicals," "Public Relief and Employment," "Social Security and Economic Life," "The Wagner Labor Disputes Act" and "Wages." There were also a panel discussion on "Stabilizing Labor in the Agricultural Districts" and a session on "Cooperatives" at which the subject of Parish Credit Unions in relation to low income families was discussed.

Prominent Catholic and non-Catholic leaders including representatives of the Credit Union Section of the Farm Credit Administration and the Consumers Cooperative Association of Kansas City participated in the meeting.

"The Eastern Catholic Church" Title of June Catholic Hour Radio Series

THE Rev. John Kallok, editor and founder of *The Chrysostom*, will begin a series of addresses on the general subject of "The Eastern Catholic Church" in the nation-wide Catholic Hour on June 6. The National Council of Catholic Men, producers of the program, have announced that each Sunday in June will be devoted to this subject.

Father Kallok is a graduate of St. Procopius College, Lisle, Ill., and received his philosophic and theological training at the Greek Catholic Theological Seminary in Uzhorod, Czecho-Slovakia. He was ordained to the priesthood in 1934 by the Most Rev. Basil Takach, Ordinary for the Carpatho-Russians in America.

After his ordination, Father Kallok was appointed pastor of SS. Peter and Paul Greek Catholic Church at Granville, N. Y. It was here that he founded *The Chrysostom*, the only English monthly magazine devoted to Oriental Catholics. At present he is pastor of St. George's Greek Catholic Church, West Aliquippa, Pa.

His series will comprise the following addresses: June 6, "The Catholic Rites"; June 13, "The Unity of Faith"; June 20, "The Unity of Worship and Sacraments"; June 27, "The Unity of Government."

Holy Father Sends Apostolic Blessing To Staff Members of Welfare Conference

ON THE occasion of the patronal feast on May 12, 1937, of His Holiness, Pope Pius XI, the Very Rev. Msgr. Michael J. Ready, general secretary, sent to the Supreme Pontiff a cablegram presenting the filial greetings of the staff of the N. C. W. C. and begging the Apostolic Blessing.

In reply to Monsignor Ready's message His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, cabled as follows:

"Holy Father pleased filial homage imparts Apostolic Blessing implored."

N. C. W. C. Department of Education Lists Summer Sessions Scheduled by 142 Colleges

FOLLOWING its annual survey of the Catholic educational institutions offering summer courses to the religious and the laity, the N. C. W. C. Department of Education lists 142 Catholic universities, colleges and normal schools which have scheduled summer courses for the coming summer. Twenty-eight of these offer courses for members of religious orders.

The enrollment in Catholic summer schools has grown rapidly in recent years, the Department states. In 1933, a total of 28,000 students were in attendance; in 1935, the number increased to 32,000. It is expected that at least 36,000 students will attend summer sessions this year.

The courses in general are the same type as are offered in the regular school year in colleges and normal schools and are intended especially for students who wish to gain extra credits. The courses are likewise designed to meet the needs of Catholic teachers who desire to advance themselves.

Among the new courses indicated are: Methods of Art Education; Children's Literature; Lithuanian Etymology; Modern Russian Problems; Visual-Audio Education; Elements of Play Production; Gregorian Chant; Lettering; Printing; Binding and Indexing; Orchestration and Instrumentalization; History of Books; Educational Adjustments; Pre-Nursing; Public Health; Psychology and Personnel Work; Hospital Personnel Management; Sales Voice, and Radio Technique.

The Department of Education has also compiled an up-to-date list of 57 Catholic summer camps distributed throughout 16 states. Twenty-three of these camps are for boys and 24 are for girls.

Information with regard to both summer schools and camps will be furnished free upon request of N. C. W. C. headquarters.

SOCIAL JUSTICE *or* COMMUNISM

By
Rev. Dr. George Johnson

EDITOR'S NOTE: We ask every reader of this magazine to do themselves and us the favor of giving a thoughtful and careful reading to the accompanying article which reproduces in full an address delivered by the director of the N. C. W. C. Department of Education at the Rochester Convention of the Catholic Press Association. It is a most timely and revealing statement of the duty of Catholics not only in understanding and combating the menace of Communism but in living lives characterized by "the holy difference that distinguished Christ from the world." "The fact that we are different and that this difference exhibits the characteristic of excellence, should, with the grace of God, win for us a public—a reading public, a listening public, an observing public," Dr. Johnson states. This will prove important not only in the matter of Communism but in the fields of education, the press—in fact in every phase of Catholic thought and work.

WORDS mean different things to different people. Whether spoken or written, the reaction they cause in him to whom they are addressed is conditioned by his habitual state of mind regarding them. To put it another way, our perception of meanings is conditioned by our previous experience and all of the attitudes, appreciations and prejudices to which that experience gave birth. We find it difficult to get any place with certain controversies for the simple reason that while we are all talking about the same thing, each of us means something else.

If Catholics would bear this fact in mind, I believe they would be less dismayed at the lack of any wholehearted and enthusiastic response on the part of their fellow citizens at large to the battle cry they have raised against Communism. It is rather discouraging to discover that many who should be with us are against us and that many, many others are quite apathetic. The peril to human happiness and to everything that makes life worth while that is implicit in Communistic teaching is so apparent to us that we cannot understand how any intelligent human being can remain unconcerned. How anyone who is at all interested in the future of civilization can view with equanimity the spread of an ideology that contradicts every fundamental human value would seem to defy understanding. Yet the development of Communism is viewed with equanimity, and people who ought to know better are preening themselves over their open-mindedness concerning it all.

Apathy to Church's Crusade

Grant as much as you please to the super-cleverness of organized propaganda, believe if you will in the existence of a highly organized machine for the dissemination of the doctrines of Marxism, the mystery of

apathy towards if not downright opposition to the Church's crusade is not explained. I am confident that the overwhelming majority of our fellow citizens here in this country would feel the same way about Communism as we do if they understood what it was all about. The trouble is that we do not seem to be able to make them understand.

The fact of the matter is that they do not know what we are talking about. This is a controversy about fundamentals, and here in this country for a generation or more we have not been in the habit of talking about fundamentals. As a matter of fact, we have been afraid to talk about them, because talking about them invariably gets one into hot water. It is so much more pleasant in any discussion, be its subject matter religion or politics or economics or education, to begin at the point where we all agree than to risk a brawl by venturing into the inner circle where there is bound to be decided if not bitter difference of opinion.

Communism Another Word for Atheism

Catholics recognize Communism for what it is—not just another economic or social theory, but a heresy. It is just another word for atheism. "According to this doctrine," says the Holy Father, "there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter evolving in the same way. By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life."

Whatever Communism creates in the way of indu

rial, political and cultural institutions is just so much machinery for eliminating God from human society. It is because the Church has the supreme responsibility of realizing the purpose of her Divine Founder, Who said, "I am come that they may have life and have it more abundantly," that she has declared war on Communism. She knows that there is no basis for human happiness save in the acceptance on the part of human beings of the fact of creaturehood. "Let Us make man according to Our own Image and Likeness." It is the realization that we were made a little less than the angels that keeps us from becoming considerably less than the brute. The dignity of human nature demands a social order worthy of that dignity. Deny that dignity, and whatever you develop in the way of social engineering will degrade humanity and multiply the evils and the oppressions that are wrought under the sun.

Experience Shows Meaning of Religion

We Catholics understand this because we know from experience what religion means. In its light we see the right and though in common with every other human being we are conscious of the downward drag of the Law in our Members, we are "delighted in the Law of God according to the inward man." We have felt the liberating power of the Truth, and our restless hearts have found rest in God. In happiness and in sorrow, in peace and in turmoil, in life and in death, our religion is for us the very heart of our hearts and the soul of our souls.

What we are liable to overlook is the fact that for millions of our fellow men religion has no such meaning. Its decline as an organized force in this country is an appalling fact. I am not saying that the American people are irreligious; but I am saying that they do not go to Church, which means that in a generation or two they will become irreligious. Some day they are going to reap where they are sowing and the crop will be bitterness and despair. That day of harvest is still a long way off, though rank and poisonous growths are even now pushing their way upward through the soil. For the time being, however, we are living on the religious capital that was accumulated in the past, and there is enough of God and the things of God in our knowledge to postpone the day when we will be delivered up to a reprobate sense. There is just enough religion left in our midst to save us from missing it and to prevent us from taking very seriously the warning of those who realize how perilous is its measure.

Teaching of the Holy Father

The Holy Father reminds us in one great encyclical after another of our obligation to labor for the establishment of social justice. He emphasizes the fact that

this must always be one of the great objectives of Catholic Action. Now, social justice cannot be established by taking the present social order as it is and applying a thin veneer of external reform. Social justice as envisaged by the encyclicals can be the result of nothing short of reconstruction of the social order. It is not, then, a matter of eliminating certain abuses. It requires the extirpation of the roots of these abuses. Catholicism and Communism have this in common, that they see no hope in maintaining the *status quo*. Both see certain fundamental defects in modern society that inevitably make for the enrichment of the few and the enslavement of the many, for the development of economic power without a social conscience. Catholicism and Communism part company in the first place in their respective answer to the question: What is wrong with modern industrial civilization? and in the second place in their respective answer to the question: What are we going to do about it?

This thing we call the modern world is supposed to have had its beginnings in the Protestant Revolt. At least historians of the liberal school trace its origin back to that event. They tell us that society rose up against the tyranny of the Church and established the principle of private judgment. As a consequence, so they tell us, the mind of men threw off the shackles of theology and roamed at will over the universe, making one conquest after another over the forces of darkness and winning victory after victory in the cause of freedom. Authority everywhere and in every department of life became suspect and human progress was accelerated because the human mind was allowed to act freely and to address itself without restriction to the solution of any and every problem. Just the other day I heard the president of an important American institution for higher learning tell the whole story over in an address to a group of educators. The burden of his thesis was that education had freed the human mind and overturned successively first the tyranny of the Church and then the tyranny of the State and, as far as I could gather, was now looking about eagerly for other tyrannies to conquer.

Error of Private Judgment in Religion

Now I think that we as Catholics will agree that the wide acceptance of the principle of private judgment in religion was the beginning of something, but we are not ready to agree that it was the beginning of something good. It is hard to see how the present sad state of Western civilization can be the source of much comfort to those who profess to believe in the doctrine of progress. The principle of private judgment in matters religious had as its corollary the principle of private judgment in matters social and economic. The philosophy of liberalism was born and its conclusions applied to the whole range of human living. Out of it

came modern capitalism with its insistence on *laissez faire*. And today, when the handwriting is appearing on the wall, the world is faced with the alternative of going back and rethinking all of the conclusions it has cherished so long and so fondly, or accepting the logic of the situation and allowing itself to be hurled into the darkness that we call Communism, there amid the ruin of everything that makes life worth while to wail and gnash its teeth.

Way Back Must Be That of Truth

The way back is the way out. Not the way back to any primitive form of human association. Not the way back to a life deprived of all the comforts and conveniences to which the race has become accustomed. Not the way back to any form of feudalism or serfdom. But the way back to the truth concerning man, his nature and his destiny, that alone can make us free. The modern world, addicted as it is to what it calls liberalism and intoxicated by the theory of progress, is by no means ready to take that way back.

Here is the great obstacle that stands in the way of our apostolate for social justice. Communism has the edge on us, because at least it can trace its pedigree straight back to liberalism and its ideas are clothed in the jargon of latter-day philosophy. We speak a language that the world has refused to listen to for the past four hundred years and whose meaning as a consequence it cannot comprehend. The enemies of the Church are past masters in the art of calling names and they prevent us from getting a hearing by hissing such words as "medieval," "scholastic," "supernatural," and the like. Noble words, all of these, and rich in connotation for human welfare. However, for great masses of people this connotation has been distorted. If you say "medieval," they remember that they learned that there was a time when Popes and ecclesiastics ground the masses underfoot. If you say "scholastic," they remember the story someone told them of lazy, dissolute monks arguing interminably as to the number of angels that can stand on the point of a pin, the while the interests of humanity were neglected. If you say "supernatural," they recall that they learned there was a time when the Church enslaved the people by means of some black magic.

One Protestant Opinion

In the issue of *The Christian Century* for April 28, 1937, I find this sentence in reference to the Catholic Church: "The ancient church suffers under the handicaps of authoritarianism and superstition and fixed dogmas, and a bad history in the countries where it has had the unchallenged right of way for centuries. American culture would probably, in our opinion, stay secular rather than go Roman Catholic." In all likelihood the writer of these words knew he was writing non-

sense, but he also knew that he was saying what most Americans believe concerning the Catholic Church.

It would seem then that our campaign for social justice and against Communism must begin at the beginning. Our conclusions are acceptable only on the basis of our premises, and our premises are not understood. We must begin by telling the world anew all that it has forgotten about God and Jesus Christ, Whom He has sent. It has been said a thousand times that the solution of every human difficulty can be found in the penny Catechism. But outside of Catholic circles the Catechism and its contents have long since fallen into disuse, to say nothing of disrepute, and it is not going to be easy to reestablish it. It is for this reason that for one believe that the polemic being used by Monsignor Fulton Sheen is so promising. He has succeeded in causing a large number of people to divest themselves of their smugness and to reexamine the fundamentals of their position, simply because he has insisted in season and out that what is at stake is not wages and hours, agriculture or economics or social security, but rather the right of human beings to know and to love the God Who made them and to find happiness where happiness alone can be found, namely, in His service.

Catholics Virtually Fight Alone

We cannot remind ourselves too often that in the fight we are waging for the reconstruction of the social order on the sound basis of Christian principles, we stand virtually alone. There are no allies upon whom we can depend; as a matter of fact we entangle ourselves in alliances at our peril. There are, to be sure, individuals and groups that speak as we speak, but the trouble is that they do not mean what we mean. They oppose what we oppose, but their reasons are not our reasons. They envisage what they hope would prove to be a better order of things, but in it there would be no room for us.

There are, for example, no end of defenders of the *status quo*. The present system has been good to them and they regard any talk of change as a threat to their vested interests. They loathe Communism, not because of its ideology but because of its possible effect on their possessions. The notions they have of it are often fantastic and usually puerile. These are the kind of people who strive to flatter us by speaking of the Church as a great conservative power, always arrayed on the side of law and order, standing four square against the forces of revolution. They would make religion the bulwark of their privileges and are not interested or whit in reform, except in as far as it might serve as a kind of safety valve. If we allow ourselves to become tarred with this particular stick, the poor are not going to listen to the Gospel we have been appointed to preach to them.

Were it not for the fact that this class of people is s

blindly intransigent, Communism would not be the power that it is today, for Communism is a reaction to ruthless Capitalism. As Communism becomes stronger, it in turn is reacted against, and in this instance, the most notable reaction is Fascism. But Fascism, with its theory of the omniscient State, its subordination of the individual to the group, its interference with all the freedoms, freedom of religion, freedom of education, freedom of speech, freedom of the press, that human beings must preserve if they are to continue to live like human beings, is not a Christian solution of the social problem. The Church of Christ cannot prosper long under any system that forces her to render to Caesar any measure of the things that are God's. Circumstances may force her, as in the case of Nazi Germany, to enter into a Concordat with a totalitarian State, but she only does it to make the best of a bad bargain, and events usually prove that such a State has its own definition of honor.

The Question of Cooperation

Frequently we ask ourselves, could we not do more in the way of cooperation with other religious denominations? Could they not be brought to view the Communistic peril as we do and join in our crusade? Again, I think the answer is in the negative. In this country at least, non-Catholics are not in the mood to follow Catholic leadership. The other Churches are always glad to see us present, when the question under discussion is a Community Chest Drive, or a Safety Campaign, or exemption from threatening taxation. The moment a fundamental issue is raised, they leave us to our own devices. Witness the behavior of the Federal Council of Churches during the recent fight the Catholic people of Ohio waged against the injustice of being forced to contribute to the education of other people's children at the expense of the religious education of their own.

The editorials in *The Christian Century* on the occasion of Cardinal Pacelli's visit reveal very clearly the latent hostility of Protestant leadership to the Catholic Church.

Many Non-Catholics Afraid of Church

I do not mean to imply that men of good will are not to be found anywhere. On the contrary, I know that there are great numbers of them and that they are sincerely searching for light in the darkness. They are greatly disturbed by the religious decadence in this country and entertain a real horror for everything that Communism stands for. They have a great respect for the Church and her teachings; they read the papal encyclicals and are deeply impressed by them. They would like to know us better, to come closer to us—but they are afraid. All sorts of words come popping into their minds, words like "metaphysics" and "priestcraft" and "inquisition" and "Galileo," words that

from childhood have had for them a sinister connotation. They are frightened to death by our logic and hence they refuse to hear us through. What they want, we have, but they are convinced the price is too high. They are potential allies, but we have not as yet found a way of assisting them to convert potency into act.

And so we stand alone. This should not discourage us, for after all we are not alone; there is One Who is with us all days even to the consummation of the world. Truth must eventually prevail. We have the might of God on our side. However, let us not forget that His might is made perfect in our infirmity. It would be folly to lose time bewailing the fact that the world will not listen to us. It is up to us to see to it that the world cannot help but hear us.

The most effective way of getting attention in this world of ours is to be different. By virtue of our calling as Christians we are different. It is up to us to make this difference stand forth. For years, I have been maintaining the thesis with regard to Catholic education, that if it is no different, or only different in accidentals from secular education, there is no sufficient reason for its existence. The purpose of the Catholic school is "to cooperate with divine grace in forming Christ in those regenerated by Baptism." This it cannot do by methods and procedures that are neutral as far as Christ is concerned. This it cannot do by blindly adopting the curricula and the texts of secular education and supplementing them with a few pious practices. You learn to live any kind of a life by living it and only those who live the life of Christ become Christians. It was because the early Christians were different that pagan Rome became interested in them. That interest involved them in one bloody persecution after another, but it also won the converts that were responsible for the final triumph of the Cross.

Catholic Press Must Be Different

What is true of our schools is even as true of our other means of education. It is particularly true of the Catholic press. It should be different, with all the holy difference that distinguishes Christ from the world. If we are to convince men of the evil that lives in Communism, we must at the same time convince them of the good that lives in Catholicism. They must be made to see that humanity cannot spare the holy things that Communism would destroy. Our polemic must be worthy of our mission and our expression dare not contradict our ideals. We are not merely conducting newspapers and magazines; we are preaching Christ and Him Crucified, and we must see to it that our ministry is not blamed.

The outstanding attribute of everything that we do by way of propagating the Truth should be excellence. We simply cannot afford to be second rate in anything. By this I do not mean that we (*Continued on page 27*)

NATION'S CAPITAL OBSERVANCE of MARQUETTE TERCENTENARY SPONSORED by N. C. W. C.

By William F. Montavon, K.S.G.,
Director, N. C. W. C. Legal Department

THREE hundred years ago in the village of Laon, France, was born the man whose destiny as a Jesuit missionary it was, under Providence, to instill into colonial policies affecting the upper Mississippi respect for Christian principles of justice and charity in the relations between the conqueror and the conquered. Another Jesuit, Suarez, and the great Dominican, Thomas of Aquin, had proclaimed the doctrine upon which those principles stand.

That Father Marquette undertook the expedition to the Illinois at the invitation of the native chieftains is evidence showing how far had spread the word that the rights of the Indian would be respected and the manner in which the endearing term *Pere*—"Father"—has clung for more than two centuries to the name of Marquette proves that in spite of the brief period covered by his active labors on the missions, Marquette was in truth the trusted custodian of the rights of the lowly people among whom he ministered. History holds sacred the memory of Marquette as the champion of human rights.

Fitting is it, therefore, that the great State of Wisconsin should have perpetuated the memory of Marquette by erecting a statue in marble along with another to LaFollette in the shrine of the great men of our nation in Statuary Hall in the Capitol of the United States.

Recognizing the place Father Marquette occupies in national history, the Congress of the United States, on motion of the Illinois delegation, by unanimous vote authorized and requested the President of the United States to set aside June 1, 1937, as Marquette Day and by Proclamation dated May 27, President Roosevelt directed all Government officials to display the flag of the United States on all Government buildings on the first day of June, 1937, and invited all people of the United States to observe that day and anniversary year in schools, churches, and other suitable places with appropriate ceremonies commemorating the tercentenary of the birth of Pere Jacques Marquette.

IN THE spirit of that proclamation a committee of citizens under the sponsorship of the National Catholic Welfare Conference, organized a public assembly in Statuary Hall in the national Capitol at the foot of the Marquette statue to commemorate the memory of and pay homage to Father Marquette. The

active committee of arrangements was: Rev. Laurence J. Kelly, S.J., pastor of St. Aloysius Church, Washington, D. C.; Eugene J. Butler, assistant director of the N. C. W. C. Legal Department; and the writer, who served as chairman.

His Excellency, Most Reverend John M. McNamara, Auxiliary Bishop of Baltimore, pronounced the following invocation:

"Bless, we beseech Thee, Oh Lord, those here assembled to honor Thy priest and servant, Pere Marquette, who in nobility of purpose and generosity of life honored all mankind. For Thee, Oh Lord, he became an exile from home and friends lest others know Thee only as a stranger. For Thy sake he lived in a wilderness and braved the perils of the forest to manifest through his ministry Thy mercy and compassion for the Indians of North America. A priest after Thine own heart he offered himself as one with Thee on Calvary that men might read Thy love in his sacrifice and share the desire of his soul for Thy remembrance. Grant, therefore, we beseech Thee that in the memory of his heroic charity we may find shame for our selfishness and strength for our weakness; and grant that from the example of his service to Thee and to this our beloved country we may draw inspiration and courage to give even as he gave for the greater honor and glory of God and the good of our fellow men."

A COMMITTEE of students representing Trinity College and another representing the National Catholic School of Social Service, accompanied by youthful pages from St. Aloysius parochial school, placed wreaths at the foot of the Marquette statue.

The Glee Club of Catholic University rendered an inspiring musical number, "Send Out Thy Light," by Gounod.

Rev. Edmund A. Walsh, S.J., vice president and chancellor of the University and Regent of the School of Foreign Service of Georgetown University, pronounced an eloquent eulogy of the great missionary.

"Rightly," said Father Walsh, "did the historian Bancroft say of him: 'The people of the West will build his monument.' Rightly the people of Wisconsin erect this noble effigy in perpetual memory of an indomitable pioneer who helped, perhaps better than he knew, to build the future empire of the West."

SENATOR PRENTISS BROWN, a native son of Saint Ignace, for many years the resting place in Michigan of the mortal remains of Father Marquette, paid an eloquent tribute.

"Among the virtues for which Marquette is most admired," said Senator Brown, "is the extraordinary courage with which he pressed steadily forward in his exploration and missionary work when he had every reason to believe that he was marching forward towards almost certain death."

Mr. Jules Henry, chancellor of the French Embassy read a message from Minister of Foreign Affairs Delbos: "We are deeply moved," said Minister Delbos, "by such a tribute being paid to the memory of a Frenchman who, through self-sacrifice and courage, devoted his whole life to the service of mankind. The discoveries of Marquette, nearly three centuries ago, have opened the first chapter of the history of French-American friendship. By commemorating now this anniversary, the American nation again testifies of its faithfulness and devotion to a common past, which France acknowledges and appreciates to its full value."

Senator Duffy of Wisconsin spoke briefly at the exercises, saying in part:

"There are numerous other memorials in many cities, and other political divisions are named in honor of Father Marquette; but the greatest memorial is that important portion of this nation which was opened, due to his courage and zeal.

"No state in the Union, as now designated, was more thoroughly covered in the travels of the famous missionary than my state of Wisconsin.

"It was Marquette's journal that first brought to the attention of the world the knowledge of the inclement climate, the fertile soil, and the transportation possibilities in the Mississippi Valley and the Great Lakes Basin.

"Wisconsin is indeed happy, on this three-hundredth anniversary of the birth of Father Marquette, to pay tribute to this brave, courageous, God-fearing man."

He later addressed the Senate at considerable length on the subject of Marquette.

REPRESENTATIVE RABAUT of Michigan spoke "as one who had sat as a student at the feet of the Jesuits and as one who is now the father of a Jesuit scholastic."

"I like to think of him as a boy making the decision to follow the life of the Black Robe," said Representative Rabaut. "I like to think of him in the zeal that characterized his pursuit of study, to the mastering of the difficult Indian languages. I like to think of him in his devotion to duty, in the acceptance from his superior, of the assignment to the distant and dangerous post of La Pointe, the mission of the Holy Spirit on the far-away western shore of Lake Superior.

"I like to think of him as a messenger of peace, taking flight with the Hurons because of their quarrel with the Sioux, avoiding bloody Indian warfare, and returning to Lake Michigan to establish the mission of St. Ignace on the northern shores of the Straits of Mackinac. There is a controversy between this city and Mackinac as to which was the cradle of Christianity in the Wolverine State. Were the decision left to me, I would decide on the former because of its name, in honor of the founder of the Society of Jesus. I like to think of him as a leader, so readily recognized when he left his companions on the shore of the Mississippi and proceeded inland into unknown regions for a distance of five miles with only his crucifix for his protection, and imagine his reward at finding the villages reported as the fires of 700 families beneath his gaze."

Monsignor Ready closed the exercises with the following benediction: "O, God, Whose loving Providence has blessed mankind with courageous apostles of truth and justice grant that the brightness of divine knowledge may guide all peoples in seeking that which is noble and in convincing the world of Thy universal dominion.

"Regard in Thy mercy this nation's prayer of gratitude for the unselfish service and compelling inspiration of Thy servant, Jacques Marquette, and deign to conserve amongst our citizens a firm profession of faith in Thee with the intrepid courage to establish everywhere Thy Kingdom of justice, charity and peace.

"GRANT that we who have been enriched by the splendor of Father Marquette's life may cherish his example of brotherly love in exemplifying to all people a sincere recognition of their dignity as the redeemed sons of Our Lord Jesus Christ.

"Let us seek Thee, as this great priest sought Thee, in ministering to the spiritual and corporal needs of our fellowman because of love for Thee. Let his example of industry and courage inspire the youth of our land to noble achievement. Let his spirit of sacrifice curb our selfishness and his example of piety destroy our indifference. May his monument in this Capitol proclaim our country's devotion to the principle of religious liberty and attest the dignity of Congress which protects that right. May his name be kept in benediction and may his virtues encourage us to serve our country by loyal devotion to Thy honor and glory. Amen."

The exercises closed with the singing of the National Anthem by the assembly led by a group of students from Georgetown University.

During the month, the N. C. W. C. Department of Education prepared and sent out to all the dioceses a study outline for use in school exercises commemorating the tercentenary of the birth of Father Marquette. In addition to ten suggested study topics and reading references, the outline carried a compact biography of the famed priest.

SOCIETY and the SOCIAL ENCYCLICALS

Editor's Note:—In the following paragraphs we present pertinent excerpts from the series of three addresses—"Society and the Encyclicals, America's Way Out"—delivered during May in the Catholic Hour by the Rev. R. A. McGowan, assistant director, N. C. W. C. Social Action Department, feeling that our readers will wish to discuss the content of these addresses in future meetings of their local organizations. The complete text of the addresses, together with a study outline, is available through the National Council of Catholic Men, sponsors of the Catholic Hour, or the *Sunday Visitor Press*, Huntington, Ind., price 10 cents.

I. Collective Bargaining—A First Step

"THE basic opposition of the Catholic Church to Individualism is that Individualism is ignorant or forgetful of the moral law and is therefore pagan. And the basic reason why it wants the union and the employers' association to work together is because this method, helped by government, is a just means of living up to the laws of God."

"Pius XI's *Reconstructing the Social Order* states these moral laws. . . . The first moral law to put into the paycheck is the family living."

"Immediately upon stating this moral law, the encyclical takes up a realistic question. It is that of an industry's inability to pay fair wages."

"Here we stand at the true parting of the ways in modern life. The decision we make . . . decides no less a thing than the course of our whole civilization. If nothing shall be done, then we decay. If labor merely fights and strikes and refuses to do anything constructive and stands aloof in a disgruntled subjection, then the result will be the heightening of that terrible thing, class conflict, and a primrose path to revolution and Communism. But if employers accept the union, and if the union not only bargains but cooperates with employers to put decency and order into industry, then we are on the road to a new day, on the way out of our present injustice and violence."

"America is fortunate to have a labor movement that wants to cooperate. . . . The American Federation of Labor's sole long-time program, 'Industry's Manifest Duty,' wants not only collective bargaining but cooperation with employers in the general conduct of industry to make America just. The United Mine Workers, spearhead of the Committee for Industrial Organization, is the force back of the various Guffey laws and bills under which the union goes into a kind of partnership in the soft-coal industry to overcome the 'unjustly low price' which, in part, forbids mine-workers a living wage."

"May I say, therefore, a word to American employers and officials of employers' associations: Accept the union! Be patient with labor—you, yourselves, trained labor to fight. Cooperate with the union. Show that you want to. And start out on the new road of trying with their help to make industry just."

"And may I say a word to American labor: Join the union. The union is necessary to get justice for yourselves and all the people. And when you are in the union, stand for both justice and peace. Insist not only on bargaining. Insist on cooperating. Strikes are necessary at times. Make them few. The aim is always justice, always peace. Keep to your contracts when you make them. Reject violence."

II. Social Legislation

"THREE principles in Catholic social teaching are involved. . . . One is the principle of general laws and institutions to help establish justice and the common good. A second is the principle of special laws to protect the poor. The third is the crucial principle today—that of government supporting and strengthening the democratic organizations of the industries and the professions in their deciding, themselves, and enforcing, social justice in work and ownership."

"Let us try to set these principles against the present-

day America. Let us take the principle that employers are morally obligated to pay the men who work for them a family living wage."

"Let us try this as an answer. The federal and state governments should, themselves, decide the minimum in industries where union labor is almost completely lacking, but even then should try to introduce the element of organization by bringing in the employers and whatever organized labor exists. In the industries in which there is appreciable organization of labor—for there nearly always is an organization of the employers—but in which no representative contracts on wages exist, the federal and state governments should try to get understanding and agreements from both sides on the amount of the living wage. And when there is a representative agreement of the employers and united labor, then they should take the decision and apply it to the whole industry."

"But the bare minimum wage is not enough. We have to establish those exact wages and salaries, interest, profits, and prices, which will put people back to work; and that, too, is a part of the moral law. Governments setting in motion living wage laws based on real agreements in the industries help the organizations in the industries to move still farther and establish the wages and prices that will end unemployment. By government so doing, the organizations can also decide and enforce with governmental backing these other moral laws: Wages that will let the people share fairly in the increasing product of the country and save and rise to ownership."

"Moreover, in industries so backward and disorganized that they cannot pay fair wages and move with the rest of the country, the union can this way cooperate with the employers to bring those industries up to standard."

"Look for a moment at the alternatives. The first is to try to go alone as we are. We cannot. A social system and a legal system built on allowing injustice to go on is a great sin and like all great sins spells the suicide of a civilization."

"A second method is to try to have government to next to everything. God help us. Government becomes a stumbling dictator cruelly denying the rights of a man throughout all of life."

III. A Christian Social Order

"THE new and Christian order of economic life is not a Utopia to be created overnight. It is something to grow into. It is the union and its collective bargaining with employers and then the union and its collective cooperation with them. It is the farmers' organization doing one thing and then another and then another. It is a doctors' guild or a bar association doing something, and then more, to put order and justice into these vocations. It is moving from the cure of simpler evils to the cure of more complex evils on to the establishment of great good. It is doing, but in a growing measure, many things we are trying to do today. It is using government, but throwing the emphasis on people organizing to do for themselves."

"Beneath this idea of work and ownership is a gospel as old as life and reaffirmed in Christianity, but as new as tomorrow in this pagan world. It is that we depend on one another. We depend on one another in each occupation

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BRIEF REPORTS of N.C.C.W. ACTIVITIES

DIOCESE OF CLEVELAND, OHIO

CLEVELAND district was host to the twelfth annual convention of the Diocesan Council. "The Relations of a Catholic to a Modern World," a panel discussion, was the keynote of the convention. The Most Rev. Joseph Schrembs, Bishop of Cleveland, formerly episcopal chairman of the Department of Lay Organizations, N. C. W. C., led the panel with "Our Bishop Shares His Responsibility." The Very Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, followed with "America's Call for Catholic Leaders." Other talks included "A Pastor's Conception of a Catholic's Responsibility" by the Very Rev. Joseph N. Trainor, rector of St. Columba's Parish, Youngstown; "A Laywoman's Conception of a Catholic's Responsibility" by Miss Helen Dowling, Cleveland.

Exhibits at the convention included one on art from Sisters' College and Ursuline and Notre Dame Colleges; literature, Catholic Collegiate; sewing of first Communion outfits, children's clothing and mission goods by Christ Child Society, Auxiliary of St. Vincent de Paul Society, St. Ann's, St. Clement's and other parish groups.

Six hundred delegates from the fourteen counties of the diocese took part in the day's program. Out-of-town visitors included Mrs. George Fell, president of the Toledo Diocesan Council of Catholic Women; Mrs. Bertha Winter Mahony, president of the Erie Catholic Women's groups; Mrs. Stephen Doherty, president of the Buffalo Diocesan Council of Catholic Women; and other members from the Buffalo and Erie dioceses.

"When I came to this very large diocese, one of the largest in the country, I asked myself: What can I do unaided in such a populous diocese?" said Bishop Schrembs in his address. "That is the reason I endeavored to gather you together in one great Catholic federation of women, to make you conscious of your responsibility; or, if I put it the other way, as it is on the program—of sharing my responsibility with you." Bishop Schrembs explained that archaicism was necessary in the early days "for, after all, there were only a few Catholics scattered here and there, especially in the West. . . . But as the Church grew, its parishes developed and dioceses were established, things changed. We began to realize that we were a large group, and that this large group needed group consciousness; that we had battles to fight—and it is indeed time for us to stop fighting mad—and that the winning of any battle can be accomplished only by close cooperation."

Speaking of the need of a central office—to form enthusiasm, to store within the hearts of every Catholic man and woman the desire and the willingness to cooperate for real Catholic Action for translating our faith into living deeds—Bishop Schrembs stated that a certain amount of encouragement and stimulation could be gained from the central diocesan office, but that it in turn had to look toward a larger unit for its inspiration.

After pointing out the definite present-day dangers besetting us, Monsignor Ready said that the combating of these is "a terrific task, and if the Church in the United States is going to express herself, if we are going to preserve the institutions which we say we hold dear—the family, education, preservation of the morals of youth, the expression of a fine Catholic press, good literature—if we are going to take care of all these things, then we need more than just pious ejaculations. We need definite strong organization. We have to keep before ourselves constantly the fact that we are expressing the voice of Catholic teaching and Catholic virtue. . . . Each individual organization has its program, but no organization is bigger than the Church, and all must join in the common program of the Church." That, Monsignor Ready stated, is the idea of a Council. "Unite your forces, give your combined strength

not only to the diocese, but to the Church and the nation," he said.

Mrs. Charles L. Corcoran, general convention chairman, likened the convention to the "spirit of the Church, its oneness, its universality shown by the parishes, pouring into the diocese, and the diocese into the nation. Through these meetings we are developing a united Catholic womanhood. Recognizing the constructive leadership in Catholic women which is evident on all sides, there is also indication of a dormant power which should be awakened towards a greater good both for the good of the community and the Church. This leadership should be exercised not only in our own groups, but in our active responsibility in city and county boards and agencies of education, recreation, health, etc."

DIOCESE OF GALVESTON, TEXAS

THE second city-wide celebration in Galveston, of Mary's Day was observed with a Pontifical Mass at St. Mary's Cathedral, the Most Rev. C. E. Byrne, Bishop of Galveston, singing the Mass.

Since the I. F. C. A. initiated nationally Mary's Day in 1923, the alumnae of the local Dominican and Ursuline convents have sponsored a Mass in their respective convent chapels on alternating years.

In 1936, the first Mary's Day Pontifical Mass was provided and this year, the Cathedral was filled to capacity, approximately four hundred Holy Communions being received.

MINNESOTA STATE COUNCIL OF CATHOLIC WOMEN

WOMEN from all parts of the state participated in the annual all-day spring conference of the Minnesota State Council of Catholic Women, at Red Wing. Mrs. James E. O'Neil, Faribault, presided.

"The present trend of social life," said the Most Rev. John Gregory Murray, Archbishop of St. Paul, at the luncheon meeting, "is away from traditional Christianity to a new order devoid of Christian principles." It is the task of Christian womanhood to restore the Christian position of women, to turn away from this pre-Christian status, which, under the guise of liberty and equality in those countries which have incorporated women into military and industrial activity, have nullified their services as mothers and homemakers.

The Most Rev. Joseph F. Busch, Bishop of St. Cloud, pointed out that the Church and the family were the only natural organizations in society; all others are artificial. "The Church alone, through direct means, can and does exert great influence on the world through her individual members, but her greatest and most permanent influence is exerted through the Christian family. This should make the Christian family conscious of its great possibilities and of its duty to cement its close union with the Church through active participation in the life of the parish," declared His Excellency.

Other speakers on the program included H. E. Hegstrom, superintendent of the State Training School; Miss Lenna M. Wilson, N. C. C. W. field secretary of organization; Miss Anna Rose Kimpel, N. C. C. W. field secretary of youth activities. The reports of department chairmen included Girl Scouts, Indian Welfare, Hospitals, N. C. W. C. News Service, Legislation, Organization, Americanization, Parish Chronicle, Social Welfare, Fraternal Organizations, Junior Organizations, Publicity, War Chronicles, Resolutions, Alumnae Associations, Scholarships, and Parent-Teacher Associations.

Mrs. Clyde Kohn, Red Wing, general chairman, delivered the greetings, with response by Mrs. William H. Fox, Minneapolis. Mrs. Thomas P. Ryan, member of the Board of Directors, N. C. C. W., brought greetings from the National Council.

DIOCESE OF DENVER, COLORADO

THE eleventh annual convention of the Denver Diocesan Council of Catholic Women was held in Denver. Youth received considerable attention during the sessions. Sister M. Carmelita, Annunciation School, talked on "The Responsibility of Women in the Education of Youth." A panel discussion, "Facing the Problem," followed, the Rev. Harold V. Campbell being the director.

In discussing "The Youth Problem," the Rev. Daniel A. Lord, S.J., emphasized the need for a new approach. One of the requisites of a successful organization for boys and girls, he said, is the actual participation of the members in the work of the society. Youth must feel that it is an integral part of a movement before they become vitally interested in it. "Make any organization difficult to get into and work for, and you will make your strongest appeal to youth," said Father Lord. The Very Rev. Msgr. John R. Mulroy, director of Catholic Charities, also spoke on the Youth Movement.

Mrs. W. J. Hotz, Omaha, past director of the N. C. C. W. and former chairman of Catholic Parent-Teacher Associations, spoke on "Catholic P. T. A." Miss Mary Coughlin, member of the N. C. C. W. Board of Directors, gave an address on "Women and the Future." "Catholic Action in the Orient" was described by Mrs. M. J. O'Fallon, diocesan president. The Rev. J. L. Lilly, C.M., gave an address on "Street Preaching," and the Rev. E. J. McCarthy on "Rural Life and Credit Unions." Round table sessions were held on Council Problems, Immigrant Follow-up, National Catholic School of Social Service, P. T. A., and Organization and Finance. The Council is considering establishing in the Catholic Charities building an office where the immigration chairman may be interviewed on certain days.

Mrs. S. J. O'Day was elected president to succeed Mrs. M. J. O'Fallon. Out-of-town visitors included Mrs. Elizabeth Martinchang, who accompanied Mrs. Hotz from Nebraska, and Mrs. W. L. Brown, publicity chairman of the El Paso Diocesan Council of Catholic Women.

DIOCESE OF SPOKANE, WASHINGTON

THE expurgation of public magazine racks was one of the problems discussed at a recently-held district meeting of the Men and Women's Councils of the Diocese of Spokane. District Attorney Ralph Roley and M. J. Pecarovich, Gonzaga College coach, discussed this topic. The former stated: "Enforcement officials can't do all; we must have public opinion behind our action. There should be a group to pass on what is good and what is bad. Good literature is essential to the proper development of young people."

Mr. Pecarovich stated that, following a personal check on magazines on local newsstands, he had found many of them not fit to be read. He also deprecated the emphasis on sex and crime in motion pictures and radio broadcasts.

In order to help parish study clubs, a resolution was passed that a committee should be appointed to visit the study clubs and help them get speakers and help arrange programs. The Most Rev. Charles D. White, Bishop of Spokane, urged members to make a personal study of Communism and its remedies and engage in a practicable opposition to it.

ARCHDIOCESE OF ST. LOUIS

THE Fourteenth Annual Convention of the St. Louis Archdiocesan Council of Catholic Women offered a stimulating program to the delegates who gathered at the Hotel Statler, May 4 and 5. The Most Rev. John J. Glennon, Archbishop of St. Louis, preached the sermon at the opening Mass in the Cathedral, emphasizing the urgent necessity for Catholics to be active in solving the social problems confronting the world today.

At the first evening session, the Rev. William H. Baudendistel discussed "What a Catholic Church Can Mean in a Rural Community." "County Parish Work" was the sub-

ject of an address by the Rev. Alphonsus E. Westhoff; and the Rev. Frederick C. Sprenke, V.F., spoke on "Peace." Two other speakers were Mrs. August C. Minert and Mr. Walston Chubb.

The following day more than 800 women attended a luncheon during which the Rev. Daniel A. Lord addressed them on the subject of "International Youth." Sister Joseph Aloysius, president of Fontbonne College; Miss Bertha Bruening; and Miss Katherine Darst were among the other speakers.

The results of the elections were announced at the luncheon, and the new officers were presented by the Rt. Rev. P. P. Crane, V.G., the spiritual director. Mrs. Daniel J. McMahon was elected president to replace Mrs. McGrath who was made a first vice president. Mrs. Edward J. Walsh and Mrs. Jeremiah P. Crowley were also elected vice presidents. Mrs. Robert W. Hughes was chosen treasurer and Mrs. George R. Mathieu secretary. Resolutions were adopted discouraging the gainful employment of married women, and urging the conversion of the Negroes.

ARCHDIOCESE OF SANTA FE, NEW MEXICO

ONE hundred and five miles was the distance traveled by four ladies from Magdalena to a district convention in the Archdiocese of Santa Fe. One hundred and thirty-five members were registered at the convention, almost double the number of last year.

The report of the district charity committee showed that during the past year they provided children with breakfast on First Fridays, outfitted needy children for their First Holy Communion, fed starving families, provided clothes for destitute men and women, worked in cooperation with the Christ Child Society, the St. Vincent de Paul Society, Albuquerque Center, helped in orphanage drives, and brought spiritual comfort and social contacts to others. As many people come to Albuquerque from all over the United States for their health, comforting, visiting and aiding the sick is a task that is of tremendous importance in keeping them cheerful and happy and free from nostalgia, so that work included calling on the sick. Through the help and efforts of the district council, the relief roll in Magdalena has been reduced from 250 to 30 in three years.

The entire afternoon was devoted to study clubs. A pageant, written and directed by Mrs. Bridget Anderson, diocesan chairman of study clubs in El Paso, on "Women of the Bible," was presented. It is hoped that the impetus given to the study club movement at this meeting will result in an oversubscription to the minimum of 10 study clubs set for the district by the time of the archdiocesan convention in the fall.

Following a talk on "Our Mission Churches," by the Rev. Leonard Holtcamp, O.F.M., the supply of the booklet "Mission Churches of New Mexico," prepared by the State Tourist Bureau, was quickly exhausted.

Interesting facts reported at the convention include 50 subscriptions to *The Register* reported by the La Joya unit. Mrs. Ignacita Lucero, president of the Altar Society of Sacred Heart Church, Albuquerque, for 31 years, was in attendance.

The Sisters and students of St. Vincent's Academy were hostesses to the convention.

DIOCESE OF OMAHA, NEBRASKA

MISS KATHERINE R. WILLIAMS, national president. Mrs. William J. Hotz, past N. C. C. W. director; and Mrs. Arthur F. Mullen, past N. C. C. W. director and past president of the Omaha Diocesan Council of Catholic Women, were guests at the Fifteenth Annual Convention of the Omaha Diocesan Council, held in Omaha.

Miss Williams voiced an appeal for youth organization work. Mrs. Mullen commented favorably on the growth of the council in recent years.

The Most Reverend James Hugh Ryan, Bishop of Omaha, opened the Thursday afternoon session with a brief tal-

study clubs. His Excellency assured the council that he heartily in accord with their every effort. He recalled that 15 years ago he wrote the first manual for the use of study clubs.

An eloquent plea for an intelligent study of the questions and conditions which bring about wars and a thorough knowledge of Catholic principles which, if applied, would promote world-wide peace, was voiced by Mrs. Louis C. Ash, first president of the Omaha Council.

A study club session, under the direction of Mrs. Fred S. Perry, diocesan chairman of study clubs, followed. Mrs. C. Follman, deanery chairman, spoke on "The Measure of Leadership." Discussion demonstrations on "Reconstructing the Social Order" and "Confirmation, the Sacrament of Catholic Action," followed.

At the evening session, Thursday, Miss Williams addressed the group on "One Hundred Per Cent If;" Mrs. C. Tighe, diocesan president, "Participation in Mixed Groups;" and the Rt. Rev. Msgr. James W. Stenson, the tip to the Eucharistic Congress. A reception in honor of Miss Williams followed.

The sessions on Friday were devoted to youth, parent-teacher associations, and parent education. A demonstration of a study club in connection with 4-H Club work was presented by the Hubbard, Nebr., Juniors under the direction of Miss Rose Stephens. The Rev. Francis Degelman, J., spoke on "The Sodalists Conspiracy." The Rev. A. J. Urbanski, diocesan director of Boy Scouts, outlined the helps derived from scouting. Miss Patricia Naughtin, biology department, South High School, also spoke.

At the parent-teacher association and parent education sessions were discussed "Facing the Future With Our Children," by Mrs. R. J. Neary; "Pathways to Culture," Mrs. James W. Martin; "What is the Girl Scout Program?" Mrs. W. J. Hotz; and "Vocational Guidance," Miss Goldie Carter.

Mrs. James A. Brown, publicity chairman for the past two years, was elected president.

DIOCESE OF BELLEVILLE, ILLINOIS

MRS. HARRY E. SANFORD, DuQuoin, Illinois, was elected president of the Belleville Diocesan Council of Catholic Women at its spring meeting, held in Belleville. The morning session was devoted to reports of deanery chairmen. In the afternoon, the Very Rev. Msgr. J. J. Mallon spoke on "Youth." The Rt. Rev. Msgr. Charles Elmartin, in an address on the "Catholic Press," asked subscribers to patronize advertisers. Attorney Fred J. Bierke spoke on "Parent Education."

The Most Rev. Henry Althoff, Bishop of Belleville, urged those present to carry back to their parishes the inspiring messages of the convention. "As members of the Diocesan Council of Catholic Women, you are united with all the Catholic women of America who are affiliated with the National Council of Catholic Women, and as such you are working not only under the leadership of the Hierarchy of our country but also under that of our Holy Father, Pope Pius XI, because you are engaged at his direction in the work of Catholic Action." He spoke in part as follows:

"The lay apostolate means to serve, to labor for others, to promote the spiritual and social welfare of human society, and to cooperate in every activity that bears a relation to the exalted mission of the Church."

"The parish council will be instrumental in arousing in the women of the parish a deep interest in the problems of the Church, a strong sentiment of solidarity, a spirit of generous cooperation and social consciousness. If we consider that there is in our Catholic women such deep faith, such genuine piety, and such devotion to the Church, we must regret that there is so much loss of spiritual energy because our Catholic women are not organized as a great army of Christ to battle against the grave modern evils that afflict the world."

"Yet to strengthen and develop Catholic life still more, we must assist our youth to acquire a better understanding

of the sacred liturgy of the Church and promote the use of the missal at Holy Mass. Another important aid you can give consists in promoting the retreat movement. . . . We should also promote the faithful and devout observance of the Lord's Day." Thus did His Excellency give to the women definite duties for the coming year.

DIOCESE OF FORT WAYNE, INDIANA

YOUTH and study clubs received special emphasis at the Fourth Annual Convention of the Fort Wayne Diocesan Council of Catholic Women, held in Lafayette. Mrs. Alvina Killigrew was reelected president for the coming term.

A symposium on youth followed an introductory talk by Mrs. Thomas Follen. "Religion, the Basis of Youth Work" was discussed by the Rev. Leo Scheetz; "Organizing an Urban Parish," Miss Betty Minneman; "Organizing a Rural Parish," Mrs. Loretto Link; "Scouting, a Part of CYO Program," Mrs. James McShane; "Your Parish, the Basic Unit of CYO Program," the Rev. Sylvester Klein.

The different deaneries gave youth conference reports on spiritual, cultural, athletic, and social sections and parish projects. The Rev. Fred. Westendorf, diocesan director of the CYO, spoke on "Direction and Sponsorship of a Youth Program."

The deanery study club chairmen presented an open forum on study clubs, with a discussion of dealing with alibis of adult learners (too old to learn, dislike of reading); developing a real discussion group (encouraging diffident members, handling talkative members, lone study and group study and practical suggestions); and externals.

A group of short addresses followed: On "Communism," by Mrs. Roy Wymore; "Catholic Rural Life," the Rev. Charles Dhe; "Newman Clubs in State Schools," the Rev. Leo Pursley; "The Private Daily Holy Hour," the Rev. Linfert, O.F.M.; "You and I and the Catholic Intellectual Revival," Miss Mary Dehey.

Guests and speakers on the program included the Most Rev. John F. Noll, Bishop of Fort Wayne; the Rev. Edward Mungovan, Hammond; Miss Katherine R. Williams, national president; Mrs. Earl R. Reynolds, national first vice president; and Miss Ellamay Horan, editor of the *Journal of Religious Instruction*.

DIOCESE OF PITTSBURGH, PENNSYLVANIA

THE Fifteenth Annual Convention of the Pittsburgh Diocesan Council of Catholic Women was held at the Council House in Pittsburgh. Miss Katherine R. Williams, national president, was guest of honor. The Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, gave the address of welcome.

Departmental reports were given by the Tabernacle Society, Christ Child Circles, Missionary Aid and Medical Missions, Sacred Vessels and Old Gold Collection, House, Opportunity Shoppe, Retreats, Extension and Development of Diocesan and National Council.

Outstanding addresses were given on the "Truth About Spain," Rev. Genadio Diez; "Protection of the Home," Miss Bertha C. McEntee; "Communism," by the Rev. Chas. Owen Rice.

DIOCESE OF SEATTLE, WASHINGTON

A CALL to a militant phase of Catholic Action was sounded at the Thirteenth Annual Convention of the Seattle Diocesan Council of Catholic Women, held in Tacoma, with women from all parts of the diocese in attendance. "Be lay missionaries," the delegates were told by the Most Rev. Gerald Shaughnessy, Bishop of Seattle. "Go out into the highways and the byways and bring into the fold those 'other sheep' of whom Christ spoke."

Catholics have something to learn even from the Communists; not indeed their errors of doctrine, but their zeal in spreading their doctrines, was the statement of His Excellency in a banquet address. "Christ," he said, "did not lose His dignity when he stood by the roadside and

preached to the passersby, and the passersby stopped and listened, just as they will listen today to the exposition of the truths of religion." Entirely wrong is the ordinary Catholic who feels a false modesty in talking about his religion and who thinks it is only a matter between God and himself, declared the bishop. "Faith is an overflowing gift and the more we give of it to others, the more we have for ourselves."

Mrs. Robert A. Moen, of Seattle, president of the Diocesan Council, presided at the sessions, and among the other speakers were the Hon. Fred Schaaf, Olympia, director of Public Service for the State of Washington, who discussed "Some Challenges to Our Faith;" Miss Ruth Fitzsimons, assistant director of the Department of Social Security for the state, who talked on "The New Social Security Laws;" the Rev. E. J. McFadden, Seattle, "Legislation in Education;" Clifford Carroll, S.J., Seattle, "History and Trends of Cooperatives;" the Rev. A. H. Allard, Tacoma, "A Catholic Woman's Responsibility to Youth;" George Flood, Seattle, "The Catholic Truth Society." Sister Eustelle, O.S.B., of Mt. St. Angel Normal, Mt. St. Angel, Oreg., warned against the abuse of leisure time, and recommended a wider use of the study club. "Too many," she said, "are asleep, mentally, and leisure time, badly used, can mean the ruin of a civilization."

A legislative session, arranged by Mrs. John T. Welsh, South Bend, former D. C. C. W. president; a youth symposium, arranged by Miss Marie Freeburn, Seattle, youth chairman; and sessions devoted to rural religious aid, Catholic P. T. A., seminarian aid, Americanization, study clubs, occupied the three days of the convention.

Mrs. Albert Barrett, Seattle, was program chairman; Mrs. A. B. Comfort, Tacoma, general chairman; and Mrs. James H. Egan, publicity chairman, for the convention.

DIocese of CLEVELAND, OHIO

IT IS estimated that 1,000 persons attended the sessions of the Catholic Family Life Conference, the first to be sponsored by the Cleveland Diocesan Council of Catholic Women in its development and extension of committee work. Priests, sisters, laity, college students and leaders in social work and other professions heard various phases of family life presented and later discussed in informal discussion periods which followed each session.

The Most Rev. Joseph Schrembs, Bishop of Cleveland, principal speaker at the noon luncheon meeting, emphasized example as of paramount interest in the rearing of a family and in making secure a Christian home. His Excellency went on to stress the fact that parental responsibility included both parties to the marriage contract.

Mrs. William P. Leffler, Akron, and Raymond A. Jones, executive secretary of Catholic Charities, discussed "A Mother's Responsibility" and "A Father's Responsibility." "The Religious Training of the Child in the Home" was discussed by Sister M. Vera, S.N.D., Sisters College.

Dr. Robert B. Navin, S.T.D., dean of Sisters College, in explaining "Cultural and Social Influences in the Home," lauded large families as a training ground for children.

Dr. Henry C. Schumacher, director of the Child Guidance Clinic and president of the National Catholic Family Life Committee, recommended the development in the child of such a philosophy of life that the child can really guide his conduct and action in accordance with that type of moral and ethical understanding.

A plea for Catholic literature in the home was voiced by the Rev. Leonard J. Otting, S.J., professor of philosophy at John Carroll University.

"The Challenge of Youth," was the subject of an address by the Rev. James H. O'Brien, diocesan director of the Catholic Youth Organization.

The Rev. Edgar B. Schmiedeler, O.S.B., director of the Family Life Bureau, N. C. W. C., outlined the program of the Maternity Guilds.

The following conventions will be reported in a com-

ing issue of CATHOLIC ACTION: Harrisburg, LaCrosse, San Francisco, St. Paul; also the Catholic Action Symposium held in Milwaukee.

WITH OUR NATIONALS

The Tenth Jubilee Year of the Convert League of the Catholic Daughters of America was celebrated at Trinity College on Trinity Sunday, May 23. The Most Rev. William J. Hafey, Bishop of Raleigh and honorary chairman of the Convert League, and the Rev. Francis P. Lyons, C.S.F., founder, were the principal speakers.

The Catholic Central Verein of Connecticut will observe its fiftieth anniversary this year by being host to the 82nd annual convention of the Catholic Central Verein of America, August 14 to 18, in Hartford.

The report of a wonderful project comes to us through the director of charities of the Diocese of Peoria: "During 1937 the Daughters of Isabella within the diocese assumed the responsibility of giving the girls who leave our orphanage a high school education. This project cost for about \$2,000 which, combined with county money, was able us to give every girl four years of high school. In addition, the Knights of Columbus are working out a similar project for the boys."

FROM OUR NOTEPAD

Mrs. Frode C. W. Rambusch, recently deceased, was, with her husband, the founder of Saint Ansgar's Scandinavian Catholic League of New York, which has since become a national organization. During her lifetime, Mrs. Rambusch spared neither time nor pains in corresponding with Scandinavians interested in the Catholic Church, or persons in contact with Scandinavians. The league has since served as an active factor in conversion among the Scandinavians. The monthly meetings of the leagues, established in different centers, of a cultural and social nature, gave fellowship to Scandinavian Catholics. Catholic literature in the Scandinavian and Finnish languages is available through the secretary, Arthur Andersen, 435 Seventy-sixth Street, Brooklyn, N. Y.

A library reference card in a New York City library was the means of acquaintance with suggestions for Catholic Parent-Teacher Associations.

THE C. P. A. MEETING AT ROCHESTER

(Continued from page 12)

pietistic, with no thought of the problems of the day. Some of the best informed writers on historical, economic, political, sociological, and other subjects are writing for Catholic publications, and our Catholic editors, generally speaking, have the experience and the training to write clearly and intelligently on various questions. Some of them have had many years of experience in the journalistic world.

"We Catholic editors have been studying for years the conditions in Spain, know the origin of the present rebellion in Spain as one demanding Freedom of Religion, Freedom of Press, Freedom of Speech, etc.

"On the other hand, some columnists and editorial writers who are sadly deficient in their knowledge of conditions in Spain, the results of the Spanish elections last year, are deficient even in their knowledge of the geography of Spain and who seem not to have the remotest idea of the position of Soviet Russia and Communists from other countries are playing in their support of the Leftist Government in Madrid, have undertaken to speak infallibly in behalf of those who from the very beginning of their intrusion into the affairs of Spain have suppressed Freedom of Religion, Freedom of the Press, and Freedom of Speech."

SOCIAL JUSTICE OR COMMUNISM*(Continued from page 19)*

ould be esoteric and lose the common touch. The excellence of Christ's mission did not separate Him from the rest of His brethren. But I do mean that the tone of everything that we do, be it in the classroom, in the editorial air, on the radio, should be distinguished and fine. We reach the masses without incurring the contempt of the masses; we can impress the classes without talking over the heads of the masses. Christ did.

The fact that we are different and that this difference inhibits the characteristics of excellence, should, with the grace of God, win for us a public, a reading public, a listening public, an observing public. We are then in a position to teach. Our task it is in the name of Christian social justice, which is only another way of saying in the name of human happiness, to strive to dissipate the clouds of error and confusion that are darkening men's minds, to reveal anew the true meaning of words that have lost their meaning, to labor unto the gathering up in Christ of the things that have been scattered. It is only in the brilliant light of the Truth which God has revealed to us through Jesus Christ, His Son, that the dreadful implications of Communism can be seen in all their horror.

ARCHBISHOP MOONEY ELEVATED*(Continued from page 13)*

country when the Catholic Press Association of the United States met in convention in Rochester. Meantime, upon the retirement of Archbishop Edward J. Hanna, he was elected by his confreres as chairman of the Administrative Board of the N. C. W. C.

The Diocese of Detroit was established March 8, 1833. In 1936 it had 800 priests, 345 churches, and five seminaries, with a total Catholic population of 607,434. With the new Diocese of Lansing being erected out of counties

formerly in the Diocese of Detroit, these numbers will be modified for the new archdiocese.

Bishop Albers, who becomes the first Bishop of Lansing, is a native of Cincinnati, where he was born March 18, 1891. His studies were made at Mt. St. Mary's of the West. He served for six years as secretary to the late Archbishop Moeller of Cincinnati. In the World War he saw service as a chaplain. Appointed chancellor of the Cincinnati Archdiocese in 1924, he went to Rome two years later to study Canon Law, and there received the degree Doctor of Canon Law. In 1928, upon his return, he resumed his position of chancellor. In 1929 he was named Auxiliary Bishop of Cincinnati. He was consecrated December 27 of that year. In recent months he had been active in the efforts of Ohio parochial schools to obtain a just share of state taxation for educational purposes.

Bishop-elect Foery was ordained in 1916. While serving as pastor of Holy Rosary Church in Rochester, he also has been Diocesan Director of Charities.

To the newly appointed Metropolitan, as well as to Bishop Albers and Bishop-elect Foery, CATHOLIC ACTION extends its most respectful greetings and best wishes.

SOCIETY AND THE SOCIAL ENCYCLICALS*(Continued from page 22)*

Every whole occupation depends on every other occupation and on all the people. We are always one of many and never alone. We are brothers. We must live as brothers."

"Acting as brothers, we must make private ownership serve the common good of all. We can make private property a mainstay of our great country. We can distribute it widely. For ownership is necessary both for freedom and for full output. We can decide this way, too, which are those few industries and services that are so vitally important to the people that they must in safety to the community be owned by the community."

**Remember the N. C. W. C. in Planning Your Will****ALLOTING A DIVISION OF YOUR PROPERTY TO FURTHER THE WORTHY WORK OF THIS OFFICIAL AGENCY OF THE BISHOPS OF THE UNITED STATES**

THE Bishops of the United States, through their voluntary contributions, have made possible the work of the National Catholic Welfare Conference since 1919, notwithstanding pressing diocesan and other outside demands.

INCREASE in the knowledge and effectiveness of the work of the N. C. W. C. and of its several departments and bureaus could be greatly aided by additional contributions.

SUCH further financial aid would help extend the knowledge of Catholic principles and intensify their acceptance in our American life in the various fields in which the N. C. W. C. is interested. *(Read the facts about the N. C. W. C. as printed on page 2.)*

THE National Catholic Welfare Conference welcomes donations and legacies for the support and enlargement of the work confided to it by the Bishops of the United States. Donations should be sent to the treasurer, Most Rev. Francis C. Kelley, Bishop of Oklahoma City

and Tulsa, 1000 North Lee Avenue, Oklahoma City, Okla., as well as information or legal notices of wills and legacies.

THE following form of bequest may be used by all who desire to further the work of Catholic Action as aided by the official agency of the Bishops of the United States:

FORM OF BEQUEST

I HEREBY give, devise and bequeath unto the National Catholic Welfare Conference, incorporated under the laws of the District of Columbia.

(here insert amount of legacy)

to be used by the Administrative Board of Archbishops and Bishops thereof for the purposes for which it is incorporated or for such other useful works of Catholic Action as the Administrative Board, N. C. W. C., may determine.

(name)

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